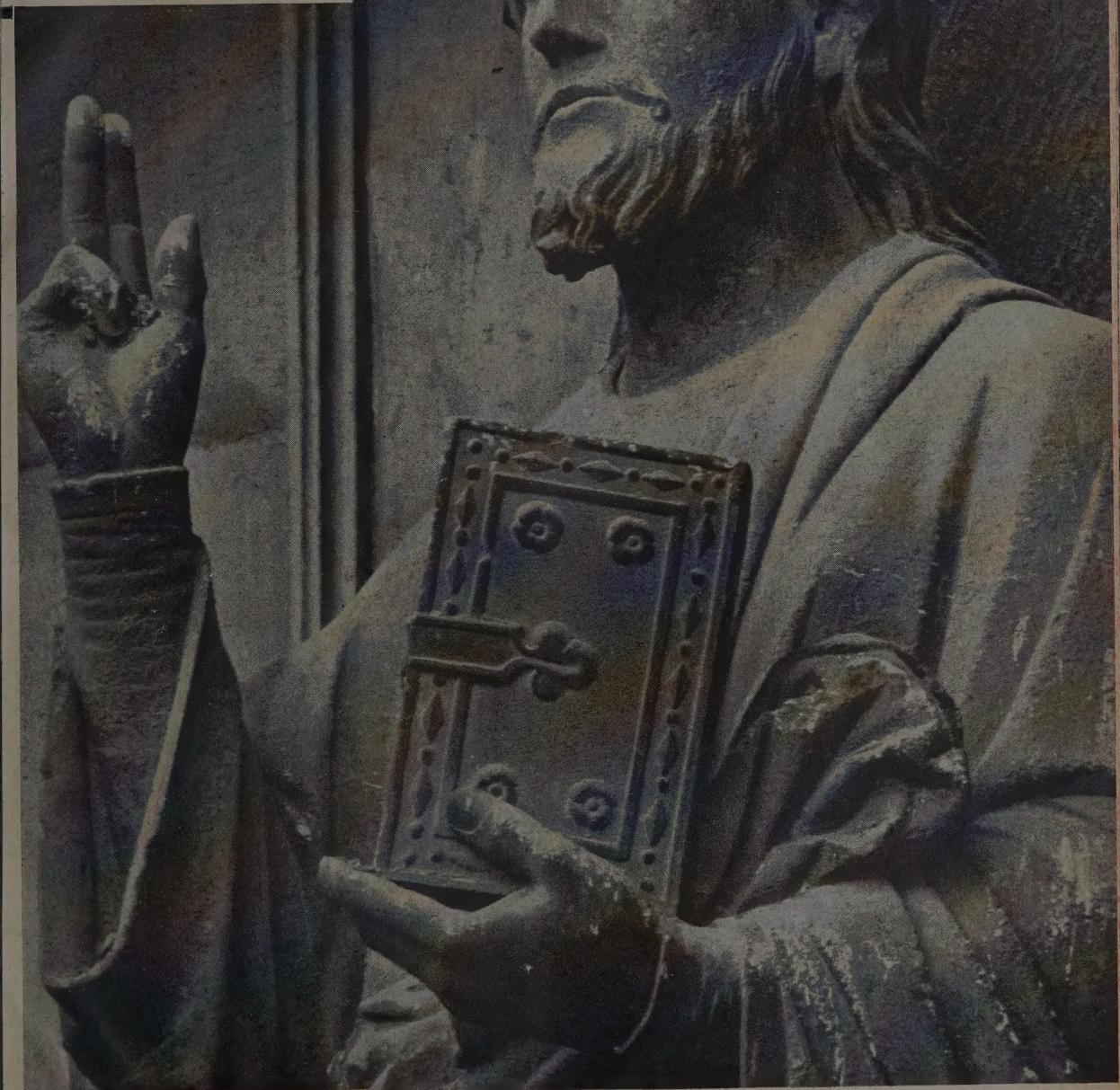


The Living Church

February 15, 1953

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A PURE, OPEN FACE: Jesus holds the book of the Gospels
and blesses the faithful [see pages 6 and 14].

Lent Books

NEW Lenten Reading

The Bishop of New York selection for 1953

THE HOPE OF GLORY

A Study of the Prayer "A General Thanksgiving"

By John Seville Higgins

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John Heiss, Rector of Trinity Parish, New York says:

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John S. Higgins

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Theodore O. Wedel says: "The Church can be very grateful for books like this one—none perfect or exhaustive, of course—which prove to us that the classic prayers of our Prayer Book are not pieces of liturgical art on display in a museum, but the very stuff of life in the twentieth century—as, indeed, they were for our fathers in the faith."

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THE CORONATION SERVICE

By FRANCIS C. EELES

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Of the scholarship which lies behind them we need not speak, for Dom Gregory's name is guarantee of that. And it is plain that his love for the Crucified gave him an insight into the meaning of the Cross which provides the reader with a deeper understanding of the cost of our redemption. \$1.75

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By Richardson Wright



Richardson Wright

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Carroll E. Simcox

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LIVING THE CREED

the Ten Commandments, but quite another to live by them. It requires an understanding that few of us seem to possess today. Few people will be able to read this book without coming to a closer understanding of the fundamental laws of the Christian life.

The author was formerly book editor of *The Living Church*. \$2.25

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At the Beanery

SOME L. C. staff members went to breakfast together the other day after a service in St. James' Church, Milwaukee, in honor of the consecration of Foundation member John Higgins to the episcopate. Fr. Buley, rector of the parish, came with us, and asked the man behind the counter, "Bob, are you a LIVING CHURCH subscriber?" "Yes," said Bob Harnack, who with his partner runs Bob's and Carl's Restaurant next to St. James' Church. Bob goes to church in nearby Waukesha county, where he has his home.

ANOTHER L. C. reader works behind the counter in the little coffee shop in our own office building; another in the office of the mortgage company that finances your columnist's home. And so it goes. Don't scowl at the bus-driver when he tells you to move back. He may be an Episcopalian, and a fellow LIVING CHURCH reader.

OF COURSE, readers have little differences among each other. When we mentioned some of our subscribers who were in the limelight at the political conventions last summer, some other readers in the heat of the moment didn't think Episcopalians in politics were anything to brag about.

ALL of us are sinners, though not all of us are called to do our sinning on television. But LIVING CHURCH readers as a group, with their fellow-Christians who manage to live Christian lives without the aid of our periodical, have caught on to the trick of seeing the world right-side-up instead of upside-down. They know that all the ugliness and hate and misery and anxiety of which the world is capable has no real power to harm the soul in which Christ resides; that any small good is eternally significant, while all evil put together is eternally insignificant; that "the eternal God is thy refuge, and underneath are the everlasting arms."

Don'ts for Lent

FOLLOWING UP on a remark of Fr. Buley's at the same breakfast, this department is thinking of launching a campaign to prevent Churchpeople from giving up smoking for Lent. Fr. Buley said his wife, his senior warden, and his secretary had all urged him not to do it. We won't speculate on the reasons behind their request, but in other cases we have seen sunny dispositions cloud up no little under the effort to lay off smoking.

PLAIN LIVING, high thinking, more praying, and better observance of religious duties are the essential ingredients for a good Lent. More religious reading and more church-going on weekdays are important, but even more important is the giving up of some of the things that make us too busy most of the time. Unless we want our spiritual house to become a mess, we should put away the light fiction before we pull out the serious

religious reading. You can't do everything at once.

FOR THOSE who are already on a diet, or eating so carefully that they might as well be on a diet, here's a good Lenten rule: Don't complain about your food. See if you can get through Lent without giving your wife or mother one new piece of advice about how you like things cooked.

L. C. Plans

THE FACE of Christ is a glorious subject for meditation. Think back over the many episodes of His life told in the Bible and note how often people seemed to do things not because of anything He said to them but merely because they saw Him. There was the man who climbed up a tree to see Him, and forthwith resolved to give up his ill-gotten gains. There were the young children who clustered around Him, the woman who knew she would be healed if she merely touched His garment. St. Paul speaks of "the glory of God revealed in the face of Jesus Christ."

FOR OUR OWN Lenten rule, we are publishing a series of pictures of the face of Christ selected and commented on by Dr. Walter Nathan, our Religion in Art expert. Examples from early Christian ages, from the great centuries, and from present-day artists will present His face as interpreted by men of many different times and backgrounds. Great art is not merely designed to please, and some of the pictures may be rather far removed from what you can find in the religious objects department of your local store. But every picture will show some aspect of the divine glory as manifested forth in the face of our Saviour.

THE LIVING CHURCH needs to grow. It needs to have more Bob Harnacks and governors and senators among its readers, and it needs to have room for a greater variety of articles — something for the guild member, the vestryman, and the student of national Church affairs, for the scholar, the YPF member, the theologian. The job can be done, and the Episcopal Church can have a strong well-rounded Church weekly with something for everybody every week. But the first step in doing it is to raise a Living Church Development Fund of \$50,000. An equal sum will be needed each year for the next five years.

THIS FUND is really a spiritual investment that will pay dividends to every Churchman in a stronger, more interesting LIVING CHURCH, a better-informed Church, and a more effective job of making Christ known to the world. Readers have already begun to make contributions for this purpose. The total so far is \$1167.00. We hope that many readers will want to have a part in the fund and will send their contributions as soon as possible so that we may launch the program for which the fund exists. Can you send your contribution today?

Peter Day.

EDITOR:	Peter Day
ASSISTANT EDITOR:	Rev. Francis C. Lightbourne
MANAGING EDITOR:	Alice Welke
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News deadline of THE LIVING CHURCH is Wednesday for issue dated one week from the following Sunday. Late, important news, however, received in this office up to the Monday morning before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

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Things to Come

FEBRUARY 1953						
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MARCH 1953						
S	M	T	W	T	F	S
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- February
- 15. Quinquagesima Sunday.
 - 18. Ash Wednesday.
 - 20. World Day of Prayer.
 - 22. 1st Sunday in Lent.
 - 22. Brotherhood Week, to 28th.
 - 23. Washington's birthday.
 - 24. St. Matthias Day.
 - 25. Ember Day.
 - 27. Ember Day.
 - 28. Ember Day.

- March
- 1. 2d Sunday in Lent.
 - 8. 3d Sunday in Lent.
 - 15. 4th Sunday in Lent.
 - 22. 5th (Passion) Sunday in Lent.
 - 25. Annunciation (fast).
 - 29. Palm Sunday.
 - 30. Monday before Easter.
 - 31. Tuesday before Easter.

LIVING CHURCH news is gathered by a staff of over 120 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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LETTERS

A Sensation in Virginia

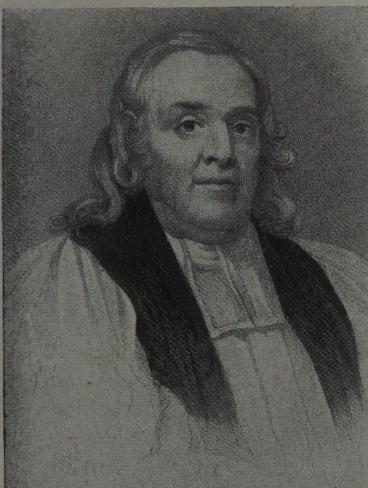
THE sermon of Bishop Welles [L.C., January 18th] has the statement:

"During the period following the Reformation some of the external symbols of the Faith fell into general disuse. The mitre was one such. . . . The first bishop of our Church in this country to restore the use of the mitre was my grandfather, the third bishop of this diocese (Milwaukee) 1874-1888."

Your footnote says:

"Restored, rather than introduced, for at least the first American bishop, Samuel Seabury, bishop of Connecticut 1784-1796, is known to have owned a mitre."

At times, Bishop Claggett of Maryland 1792-1816, also wore a mitre. On one occasion, a visit that he made to St. Paul's



BISHOP CLAGGETT

The young lady was convulsed.

Church, Alexandria, attired in robes and mitre provided a sensation for the simple Virginians of that time. Bishop Meade relates:

"As he (Bishop Claggett) entered the door of the church, where the people were in silence awaiting . . . a young lady turning around suddenly and seeing his huge form and uncommon appearance, was so convulsed that she was obliged to be taken from the church."

(Rev.) HENRY HEATON,
Vicar, All Saints' Church.
Wheatland, Wyo.

Conversion of St. Paul

IN L. C., January 25th you have a picture of the Conversion of St. Paul and credit it to Dangerfield. This is really from *Die Bibel in Bildern* published in 1860 in Leipzig by George Wigand, and is a wood cut (Plate 230) from design of Julius Schnorr von Carolsfeld. I felt sure it was the work of the illustrator that I have admired all my life and so I did this bit of research.

Perhaps there is a story of the Bible by a person named Dangerfield. I should have looked this up.

THERESA G. ELIOT,
(Mrs. Henry W.).

Cambridge, Mass.

February 15, 1953

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H237x—Black Morocco, fine grain, paper-lined to edge, gold edges, gold cross, trefoil gold roll, Gift-Pak 7.50

H238x in Red; H239x in Blue ea. 8.00

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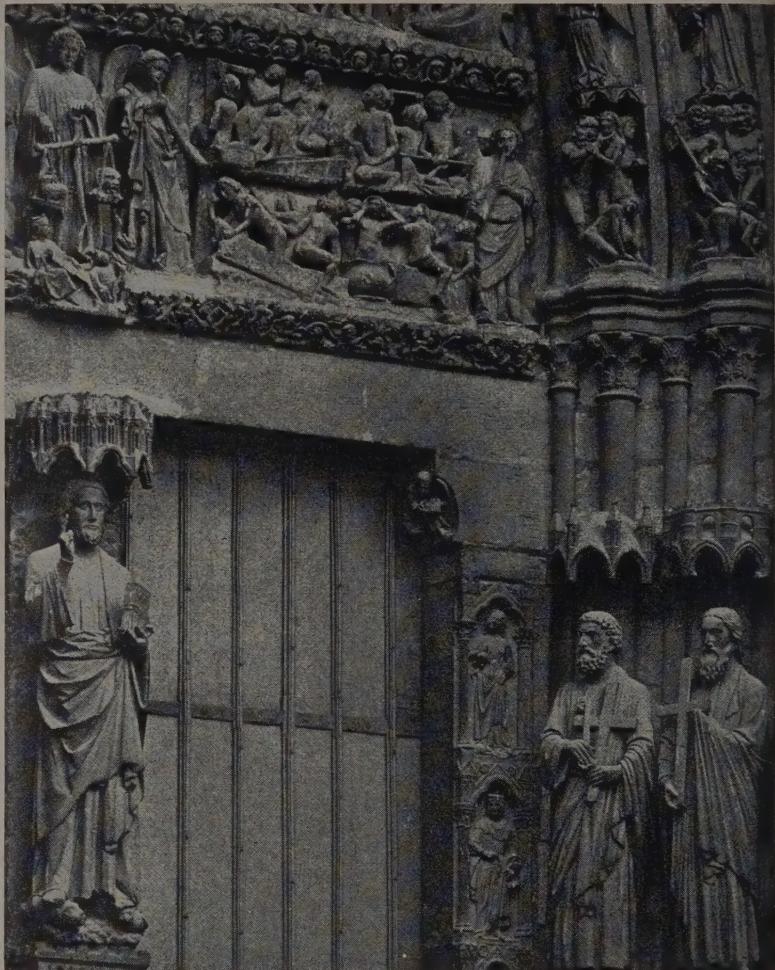
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THE CHRIST*
Unknown French Sculptor, c. 1220-1230

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It stands in a commanding position high on the central pillar, surrounded by prophets and apostles as a crowd of witnesses to the Redeemer's glory. Jesus holds the book of the Gospels, and with His right hand blesses the faithful. His feet are firmly planted on lion and dragon, ancient symbols of sin. The sculptor conceived Him as the Logos, the Word that was made flesh and dwelt among

*From the West Portal, Cathedral of Amiens, France.

us. He is the prince of peace, the light of the world.

In this noble face mildness is paired with steadfastness, kindliness with the demanding firmness of the leader of men. It is a pure, open face that makes us feel as if we could read Christ's every thought, but it also has depths which we shall never fathom. It asks us to meditate upon the nature of Christ, and to deepen our faith, our love, our discipleship.

Thus to lead from the visible to the invisible is the highest goal of religious art. What we see is not to be taken as an end in itself, but as a means to open our eyes to the light of the Spirit, and above all the different representations of the Saviour through the ages the truth remains unshaken: "Jesus Christ, the same yesterday and today and forever."



Talks With Teachers



The Rev. VICTOR HOAG, D.D., Editor

Could We Act It Out?

THE teachers at the Institute had been discussing the problem of making classwork more interesting to the children. They agreed that the usual lesson, as outlined in the book, followed always the same procedure, and that restlessness increased toward the end of the period. As one teacher put it, "They don't provide enough for the children to do."

An older psychologist would have recalled the requirement, "No impression without some expression." Most teachers know this, in theory. But the difficulty is — at least with our untrained, amateur workers — that they do not know how to get started. Our texts are weak in suggestions for creative self-expression. This would mean simple ways in which our pupils could be helped to do something with their own skills, in their own way, to have a personal experience in the story for the day. Original writing we do now and then. Art in the form of coloring, and music we use a little. But the most primitive and developing form of joyous expression we have neglected — spontaneous dramatics.

Class dramatics are possible, even under the extreme limitations of our parish buildings, in more cases than we realize. The main thing is the desire, a knowledge of the first steps, and then persistence and experience.

The first few times, the children may be a little slow to get the idea, or they may be silly and hilarious from self-consciousness. But once the group accepts the game of *being* the Bible people, anything can happen. "Let's pretend" is one of the central strands of childhood, which finds in play its preparation for life.

Several characteristics of informal drama should be remembered: First, it is always improvised, and therefore never twice the same. They are not putting on an author's play, but living through afresh a situation. Second, it does not require dramatic talent. It aims simply to give immediate expression, through body and voice, to being somebody else. The more quick and vivacious children may seem to grasp it better, and there is the temptation to let them have the lead parts; but all human beings can pretend, and are the better for the imaginative experience.

Third, our little plays are not directed toward an audience — not even the audience of "the rest of the class." It is done for the sheer joy of pretending, in company with others engaged in the same game. Sometimes a class play may develop into a parents' night performance, but then it is just another "show," — no longer true primitive, creative dramatics.

Teaching, as we say we do, the virtue of charity, here is a deep way of developing it. Discussing and playing many characters, they develop sensitivity to others. Here is controlled emotional release, under a social form. It is true religious education.

How do you do it in class? After the story has been told or reviewed, start the thought, "How could we act it out?" Some teachers have prepared a cast, simply to save time: Helen to be the widow, John the prophet, and Billy the child. But in true creative work everybody takes every part, experimentally, before the acting starts. Later, they may change parts. The first phase should deal with "What would this person be thinking?" Later, with the chairs pushed back, "What would he do?" Last, having become the character from within, "What do you think he would say?" Lines come last, and will be very crude, but will improve with repetition.

Children like to experiment with characters, to get the feel of them. For several Sundays this boy may be (and be called) Matthew, and the others Peter, Paul, and Judas Iscariot. Some pious mothers object to having their children take "bad parts" because they might become like them. But how can we enter into the lives of the weaker brethren, all through life, without such imaginative participation?

No costumes, few properties. But always the questions, "How do you think he felt? How would he do it? What does he say?" This is the start of genuine appreciation, the opening of the fountains of life. Try it with your class. At first they will be shy, or silly. But keep up the discussion. Even in a crowded parish hall you can speak lines. And if you demand it, the parish authority will give you some corner where your class may enter upon a new way of creative dramatics.

EXPLORING the SILENT SHORE of MEMORY

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HENRY ST. GEORGE TUCKER

Sometime Bishop of Kyoto, Bishop of Virginia, and Presiding Bishop, 1938-1947.

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The Living Church

QUINQUAGESIMA SUNDAY

NEWS FRONTS

Alabama Election

The diocese of Alabama plans to elect a new suffragan on April 15th. The date is subject to receiving necessary consents for such election. Bishop Claiborne, present suffragan, has accepted election as bishop of Atlanta.

New Seminary Faculty

Bishop Dandridge, who retires as diocesan of Tennessee next September, was elected dean of the School of Theology of the University of the South by the board of regents at their February 6th meeting. Four other new members of the faculty seminary were elected.*

These four men and the bishop, plus two men not immediately appointed, will replace the Very Rev. F. Craighill Brown and members of the seminary faculty who resigned in protest over the trustees' decision not to admit Negroes to the seminary at present.

Vice chancellor Edward McCrady says that no restrictions will be imposed upon the new faculty members as regards their free judgment of the merits of the question of admitting Negroes.

Dallas Favors Negroes at Sewanee

A resolution favoring admission of qualified students, "without racial restriction," to the theology school of the University of the South, Sewanee, was adopted by the recent convention of the diocese of Dallas, Religious News Service reports. Dallas is one of the dioceses owning the University.

Indian Hill Merger Protested

The Dallas convention and also the recent Maryland convention have protested the merger of two Episcopal and two Presbyterian churches in Southern Ohio [most recent was the Indian Hill Church, L. C., December 7th].

Dallas, in resolution, called the action "unconstitutional and uncanonical."

Maryland referred to its executive council a resolution to petition the House of Bishops "to take appropriate action



Signal Corps, U. S. Army

CHAPLAIN WILSON*
New Georgia, Bougainville, Korea.

that such divisive and uncanonical activity within the Church may be discouraged."

Too Late

Bishop Ogilby's mother traveled by boat from the United States all the way to the Philippines for her son's consecration [see page 10] only to arrive too late. Her boat was delayed by engine trouble and she did not get to Manila until three in the afternoon of February 2d — after the consecration and also after the luncheon given in honor of the new bishop, the visiting bishops and herself, was over.

Mrs. Ogilby's home is in Hartford, Conn. The bishop's father is the late Rev. Dr. Remsen B. Ogilby.

Along with the above news LIVING CHURCH Philippines correspondent Helen Boyle also rushed the report that there was almost another late arrival for the consecration. Bishop Gray's plane was unable to take off from Hongkong and there was a day and a half of suspenseful wondering about whether he would arrive at all. He reached Manila the evening before the consecration, time enough, "but not out here where so many things can happen."

There was another almost-too-late arrival says Miss Boyle.

"We were able to get the authorization for Bishop Nakamura [of Tohoku, Japan,

*The Rev. Vesper O. Ward, editor-in-chief of the editorial board of the Church's national Department of Christian Education; the Rev. Wilford O. Cross, most recently president of Daniel Baker College, which closed on February 1st; the Rev. Dr. Claude Sauerbrey, rector of Grace Church, Ottawa, Kans.; and the Rev. Dr. M. Bowyer Stewart, who retired last June as professor of dogmatic theology at General Theological Seminary after 23 years in that position.

who was the Gospeler] to come to the Philippines only on the 28th of January and he arrived on the 31st. For a while we wondered if he would get here."

ARMED FORCES

Without Cross or Prayer Book

Many young Churchpeople are leaving their home parishes for the armed forces without the Episcopal Church Service Cross and Armed Forces Prayer Book. Both these items may be obtained by the parish from their diocesan armed forces commission, diocesan office, or directly from the national Armed Forces Division of the Church, at 281 Fourth Avenue, New York, N. Y. They are a gift of the Church to servicemen and women.

The Rev. Percy G. Hall, executive secretary of the Armed Forces Division, reports that when he recently visited all the military installations under the jurisdiction of the United States in England, Scotland, and Wales, he found that most of the Churchpeople he got in touch with had not been given the Prayer Book and cross and that their home parishes were not keeping in touch with them.

Chaplain Dies in Korea

Chaplain (Major) Kenneth C. Wilson, 48, died in Korea on January 23, 1953.

Chaplain Wilson served in the Southwest Pacific area during World War II and was recalled to active duty in November, 1951. He was at that time rector of St. Peter's Church, Gallipolis, Ohio. He received the bronze star for meritorious achievement in connection with military operations against the enemy in World War II at New Georgia and Bougainville.

Surviving are his wife and two children.

Born in Circleville, Ohio, Chaplain Wilson was a graduate of Kenyon College and Bexley Hall. He was ordained in February, 1934, and became minister-in-charge, St. Stephen's Mission, Cleveland, Ohio. Since then he has been rector of Grace Church, Galion, and St. James', Bucyrus, Ohio; curate at the Church of Our Saviour, Akron, Ohio; and rector of St. Mark's Church, Cincinnati, Ohio.

Chaplain Wilson is the second Episcopal Church chaplain to die in Korea within the past year. Chaplain Robert

*At the time he received bronze star.

M. Crane was killed in action in Korea last March. Another chaplain, the Rev. James W. Conner, has been missing in action for several months.

LENT

A Lovely Discipline

Lent begins on February 18th. The Lenten discipline, says *Faith and Thought**, "is a lovely thing, not something to be dreaded, for by it we put aside lesser pleasures for the delight of loving God more deeply and of being loved by Him. . . . Lent is a season of abstinence . . . of abstinence" from self-indulging trivialities, a season for approaching Jesus, God-made-man. . . . This year, which tries men's souls, we need Lent more than ever."

Faithful Churchpeople will observe Lent by receiving Communion at least each Sunday, keeping fast[†] days, attending midweek services (special ones with special preachers at convenient hours are planned by hundreds of parishes), and observing spiritually constructive rules of life.

NCC

Bills All Paid

The two-year-old National Council of the Churches of Christ in the U.S.A. ended its second year with all its bills paid, reported its general undesignated income had nearly doubled in two years, and began its third year with an operating budget of \$7,838,044.

The Council's 144-member General Board, at its bi-monthly meeting at New York's Brick Presbyterian Church, in addition to adopting the operating budget, authorized a provisional budget for new work, amounting to an additional \$766,294. It specified, however, that items in the provisional budget would only be undertaken when sufficient new income is on hand to support them.

Because of the heavy load of business since its first brief meetings in Denver last December, the Board for the first time held sessions covering two days.

The Board issued a statement on persecution of the Jews in Russia and other Soviet-dominated countries, which the Board called "an offense to God and a violation of the moral law which exalts the dignity and rights of man."

Another issue was the Jenner amendment to the Federal Social Security Act,

which permits states to publish names of relief recipients—the aged, dependent children, the permanently disabled, the blind—to prevent possible cases of dishonesty or fraud. The Board authorized the Council's Department of Social Welfare to issue a statement on its own behalf, which denounced publication of relief clients' names as inhumane, un-Christian, and ineffective in actually preventing the few actual cases of fraud.

In the financial report presented to the board, the biggest 1953 budget for

A special seal [see cut] is being used in connection with the drive for packages for Korea recently launched by the Church's department of Christian Social Relations. One of these seals [size: 6" x 3½"] will appear on each package shipped.



any single unit in the Council was \$1,968,900 for the Central Department of Church World Service, whose funds are used almost entirely for relief and reconstruction abroad—to aid victims of war in Korea, of famine in India, and sufferers in other areas of the world.

The largest single source of the Council's income was the 36% contributed by the 30 member Communions [including the Episcopal Church], their boards and local churches, and some boards of non-member denominations.

The General Board voted to continue its Christian Rural Overseas Program (CROP), a vital relief program.

PUBLIC AFFAIRS

Guidance for Nation

A special prayer service "invoking divine guidance upon the nation" was held at the Washington Cathedral under sponsorship of the Washington Federation of Churches.

A federation announcement said the service marked the "occasion of the inauguration of a new President, the appointment of a new cabinet, and the convening of the 83d Congress."

Invitations to the service, which was well attended, were sent to all members of the new administration and to clergymen of all Churches. Bishop Dun of Washington received the offering and gave the benediction.

[RNS]

*Bulletin of the Episcopal Church Council, University and Canterbury Club, University of Chicago.

TUNING IN: ¶Technically, abstinence is giving up flesh meat—traditional way of observing all Fridays (except those that fall on Christmas Day or Epiphany or between those feasts), Ember Days, and Wednesdays in Lent. ¶Fasting means, tech-

nically, either giving up all food for a period or reducing quantity of food taken. In latter sense fasting should to some degree mark all weekdays of Lent, but a more rigorous fast is kept on Ash Wednesday and Good Friday.

SEMINARIES

Gift of a Building

A spacious house and five-acre estate near the University of Texas is the future site of the Episcopal Seminary of the Southwest. At a recent meeting the council of Texas passed a resolution of thanks to Dr. and Mrs. Ernest Villavaso and Dr. Frederic Duncalf of Austin for their gift of the property. The seminary has heretofore been housed in a dwelling

from the
EPISCOPAL
CHURCH
U.S.A.

that was once the Church's student center for the university. A budget of \$60,000 for operation of the seminary in 1953 was approved by council.

UNITED NATIONS

Korean Truce Negotiations

The president of the General Assembly, Lester B. Pearson, has indicated to the Commission of the Churches on International Affairs [World Council of Churches] through a letter to Dr. George K. A. Bell, Bishop of Chester:

"It is the first responsibility of the United Nations to seek to achieve an armistice in Korea on honorable terms. The importance which our world Organization attaches to this responsibility was, indeed, reflected in the unanimous decision of the General Assembly at the beginning of the current session to give priority to the Korean question. It was also reflected in the subsequent discussions and in the resolution, approved by 54 members of the General Assembly on December 3d, which could have brought the fighting to an end without delay. Unfortunately, the resolution was not accepted, but I am confident that through the United Nations we shall persist in our efforts to promote a peaceful settlement which will permit us to embark on the more positive phase of reconstruction. This is still the great challenge which faces the United Nations, and it is my sincere hope that we shall be able to meet it with success."

[EPS]

SPRINGFIELD

Letter from Bishop Clough

A pastoral letter, dated on the Feast of the Epiphany, from Bishop Clough of Springfield, who has been ill for many months, appears in the February issue of the *Springfield Churchman*. The bishop says:

"It means everything to me once again to have the happy privilege of addressing a pastoral letter to the faithful clergy and laity of our diocese of Springfield. During these long months of my illness, even in the loneliest watches of darkness and pain, you have all been in my heart and in my prayers. . . .

"Words cannot express my emotion when on Christmas Eve, in my hospital room, by special messenger came your beautiful card and incredibly generous check; and still again when it was followed by the balance on New Year's Day, making in all a gift of over \$3,500.

Bishop Clough is scheduled to be a co-consecrator in Fond du Lac, February 24th [see p. 12].

PHILIPPINES

Fr. Ogilby Consecrated

The missionary district of the Philippines now has two suffragan bishops. The Rev. Lyman C. Ogilby was consecrated in Manila at St. Luke's Pro-Cathedral on February 2d.

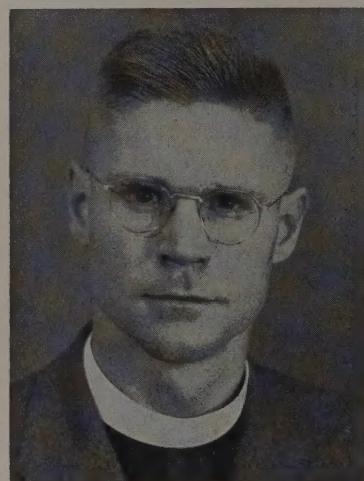
The 52-year-old district, which comprises the Philippine archipelago, covers 114,360 square miles, many of them mountainous. Hundreds of the district's 31,902 members live in the mountains and hills. The job of ministering to these mountainous areas will now be largely Bishop Ogilby's.

Young (31) Bishop Ogilby is well fitted for the task of hiking and horseback riding over rough terrain. In Hamilton College he was a three-letter athlete. During World War II he was an electronics and engineering officer with a P.T. squadron in the Pacific area.

The young bishop's fitness is not limited to physical qualities. He is a graduate of Trinity College, and Episcopal Theological School (where he was president of St. John's Society). He was ordained in the Philippines by Bishop Binsted, under whom he will work as suffragan, in 1949, and since then has been on the staff of Brent School. He was acting headmaster of the school from 1950 to 1951. He has also been assisting priest in the Benguet Missions. For two years he has been editor of the

Anglican Churchman, a member of the board of examining chaplains and of the committee on mission schools.

Bishop Ogilby's consecrator was Bishop Binsted. Co-consecrators were Bishop Wilner, the other suffragan of the Phil-



BISHOP OGILBY
The Philippines.

ippines, and Bishop Gray of Connecticut, who also were the presenting bishops. (Bishop Ogilby was born in Connecticut.)

BETHLEHEM

Dean Warnecke Consecrated

The Very Rev. Frederick John Warnecke, dean of Trinity Cathedral, Newark, was consecrated Bishop Coadjutor of the diocese of Bethlehem in the Cathedral Church of the Nativity, Bethlehem, on February 5th.

Presiding Bishop Sherrill, Bishop Sterrett of Bethlehem, and Bishop Washburn of Newark were the consecrators with the Presiding Bishop as the celebrant at the Holy Communion.

Dean Warnecke was presented by Bishop Ludlow, Suffragan of Newark, and Bishop Louttit of South Florida. Bishop Washburn [Newark is the diocese from which Dean Warnecke comes to Bethlehem] was the preacher.

The Epistle was read by Bishop Heistand of Harrisburg, and the Gospel by Bishop Hart of Pennsylvania. Bishop Powell of Maryland was the Litanist.

Attending presbyters were the Rev. W. Francis Allison, rector of St. Paul's Church, Montrose, and the Rev. George L. Grambs, rector of St. Paul's Church,

TUNING IN: Consecration of a bishop is one of the most solemn acts of the Church, for a bishop is not just a diocesan official (important though that would be), but the link between the diocese and the rest of the Church. Thus he is not

consecrated Bishop of such-and-such a diocese, but "Bishop in the Church of God." Even his election by a diocese must be confirmed by a majority of the bishops of the Church and of the standing committees of the several dioceses.

East Orange, N. J. The Rev. John H. Fitzgerald was the registrar.

Consents of the standing committees were read by the Rev. Ralph A. Weatherly, rector of Grace Church, Kingston, and president of the standing committee of the diocese. Bishop Donegan of New York read the consents of the bishops.

Frederick J. Warnecke, Jr., son of the bishop-coadjutor and a pre-theological student at Leonard Hall, Lehigh University was one of the crucifers.

As bishop-coadjutor of Bethlehem, Bishop Warnecke will be in full charge of all mission work and in other work will assist Bishop Sterrett. Bishop Warnecke, his wife, and daughter, Charis, are now in residence at the Bishop's House, 825 Delaware Ave., Bethlehem, Penna.

The diocese of Bethlehem was organized as the diocese of Central Pennsylvania in 1871. The name was changed to Bethlehem in 1909. Out of a current population of approximately 1,800,000 Church members number 26,991. First bishop was Mark Antony DeWolfe Howe (1871-1895). Then came Nelson Somerville Rulison (1895-1897), who was elected coadjutor in 1884; and Ethelbert Talbot (1898 to 1928). Bishop Sterrett became diocesan in 1928.

Frederick John Warnecke was born July 26, 1906, in New York City. He was educated there in the public schools and in 1926 he received the A.B. degree at Columbia University. In 1929 he received the B.D. from the Episcopal Theological Seminary in Virginia and in 1939 the S.T.M. at General Theological Seminary, New York.

He was ordained deacon in 1929 and priest in 1930. His first responsibility was as minister-in-charge at Christ Church, Luray, Va., with four mission stations to administer. He became rector of St. Clement's Church, Hawthorne, N. J., in 1932; rector of St. Mark's Church, Richmond, Va., in 1941, and dean of Trinity Cathedral, Newark, N. J., in 1949.

He has served in the department of Christian education, diocese of Newark; on the field board of that diocese; as a member of the field department of the diocese of Virginia; and he was, for a time, editor of the *Southern Churchman*.

He has been a deputy to the General Convention of the Church and was appointed to the program and budget committee of the 1952 convention at Boston. He is a trustee of the Episcopal Theological Seminary in Virginia.

Always active in community work, he served as president of the Richmond,

Va., Ministerial Association. He was a leader of annual Preaching Missions in Richmond.

Under his active and very personal



BISHOP WARNECKE
Bethlehem.

direction historic Trinity Cathedral, in Newark, has been restored. His interest in young people and his work in their interest has won him wide recognition.

RHODE ISLAND

New Coadjutor

The rich ecclesiastical service of consecration took place at the Cathedral of St. John, Providence, R. I., on February 4th, at ten o'clock, when the Rev. Dr. John Seville Higgins was made coadjutor of Rhode Island.

The service was broadcast over a local radio station from 10:30 until 11:30.

The Presiding Bishop was consecrator and celebrant, with Bishop Bennett of Rhode Island and Bishop Keeler of Minnesota as co-consecrators.*

The Cathedral was filled to capacity.

*Bishop Lawrence of Western Massachusetts read the epistle, and Bishop Sherman, suffragan of Long Island, the gospel; Bishop Donegan preached. Presenters: Bishop Loring of Maine and Bishop Scaife of Western New York. Attending presbyters: the Rev. Terence Finlay (of Canada), the Rev. John Heuss, Litanist, the Rev. C. Rankin Barnes. The Rev. Arthur Wood read certificate of election; the Rev. William Thompson Armitage read the certificates of ordination; Charles R. Haslam, chancellor of Rhode Island, consents of standing committees, Bishop Nash of Massachusetts, consents of bishops.

TUNING IN: Unlike Rome, Anglicanism insists that all consecrations must be done by at least three bishops. Anglican strictness may have grown up in confused Reformation times as a safeguard to the succession. But origin of the rule,

The Bishops

By the Rev. DUDLEY TYNG

The diocese of Rhode Island is a unique one in many respects. Though the smallest Church diocese in territory, it has the thickest concentration of Episcopalians in the country. One person in 17 is a baptized Churchman, whereas the national average is one in 60. Omitting the Roman Catholics, which make up 55% of Rhode Island's population, one person in eight is Episcopalian; of those who have some Church connection, one in four.

Two hundred thousand unaffiliated people make Rhode Island a considerable missionary field.

Rhode Island has the distinction of giving four Presiding Bishops to the Church, namely, Seabury, Griswold, Clark, and Perry. In 1880 it was the eighth largest diocese in the country and the fourth in missionary giving. Even today, its 320,000 communicants make it the 14th in size. Its diocesan and parochial endowments total about \$4,000,000 even though Rhode Island is but a poor relation of the dioceses in neighboring Massachusetts and Connecticut.

The first two bishops to have jurisdiction in the state were Bishops Seabury of Connecticut and Bass of Massachusetts, both old-line high Churchmen. The next two bishops, Griswold of the Eastern diocese (which included all New England outside of Connecticut) and J. P. K. Henshaw, the first purely local bishop, were old-time Evangelicals. In their day Rhode Island was the only Evangelical diocese north of Virginia and east of Ohio. These men laid special emphasis on conversionism, but believed in the divinely established order of bishops, priests, and deacons, though to them, it had no sacerdotal significance. Thus Bishop Henshaw, in his last convention address in 1852, exhorted his clergy to stand four square against Protestant sectarianism, Boston rationalism, and medieval Roman corruptions, as well as the new medievalism seeping out of Oxford.

In Thomas March Clark (1854 to 1903) Rhode Island gave the country its first broad Church bishop. Bishop Clark was not only a magnificent pulpit orator, but a veritable father in God to both clergy and laity. His nigh 50 years of episcopate saw a five-fold increase in diocesan communicants, even though this was proportionately less than the eight-fold increase in the 32 years of Bishop Griswold.

His successor, William Neilson McVickar, who became coadjutor in 1898

and died of pneumonia in 1910, was likewise an eminent preacher, as massive in heart as in physical frame. Like Bishop Clark he became Rhode Island's first citizen. Bishop McVickar was sure that the state was deeply infected with both public corruption and private sin, and sallied forth to fight both evils, clad in the armor of Sir Galahad. He was presi-



Joseph Marcello

BISHOP HIGGINS*
Rhode Island

dent of the Rhode Island council of Churches, of the Rhode Island anti-saloon league, and headed or initiated every reform that came about. In his time Rhode Island ceased to be a notorious Gretna Green [center for hasty marriages]. Bishop McVickar was another broad Churchman of the conservative type, like his intimate friend Phillips Brook, though he does not seem to have had the latter's scorn for "pettifogging ecclesiasticism," as expressed in the doctrine of the apostolic succession.

Bishop McVickar's successor was James DeWolf Perry (1911 to 1946), who was chosen when just 39, after a long and close election. Preaching was not one of Bishop Perry's strong points. Nevertheless his 35 years of gracious administration found the diocese doubled in communicants and diocesan institutions, as well as largely increased in new buildings and new endowments. Bishop Perry was elected as a low Church liberal, but, in time, worked himself into a moderate Anglo-Catholicism. The diocese followed a parallel course. The four "Catholic parishes," became, in time, 24, even if, in the sequence of

*With Mrs. Higgins and their children, Anne Gore-Brown and John Laird.

which is very ancient, is to assure that the body of bishops consents to the new bishop's consecration. Absent bishops, as in ancient times, are expected now to give their consent by letter.

clerical change, many a congregation veered with the vicar.

Granville Gaylord Bennett became coadjutor of the diocese of Duluth, now rejoined to Minnesota, when only 37. After a dozen years he resigned his diocese to become assistant in Rhode Island to Bishop Perry, then Presiding Bishop (1930 to 1938). He was elected diocesan in 1946. Bishop Perry once described him as the only real low Churchman left in the House of Bishops, a description, however, that does not exactly fit. He comes closer to the Clark-McVickar tradition than did, in the end, his predecessor. The present composition of the diocese and the Roman majority in the State would, however, preclude the possibility of such civic influence as those two bishops possessed. In the short Bennett episcopate, new life has come into the diocesan missionary work and other phases of diocesan activity. Bishop Bennett is now, after Bishop Quin of Texas, the senior active bishop in the Church. He hopes to complete 35 years as bishop before Episcopal canon law bids him say, *Nunc Dimittis*.

John Seville Higgins, brought up in an old-time Evangelical parish in London, became, during his educational and parochial life in America, much the same kind of Churchman as Bishop Perry. He is now 48, with a proud record of parochial, literary, diocesan, and national accomplishment. Rhode Island looks forward to his leadership as preacher, pastor, and administrator.

FOND DU LAC

Consecration

The Presiding Bishop has announced that more than a majority of the bishops have now approved the election and consecration on February 24th of the Rev. William Hampton Brady to be bishop coadjutor of Fond du Lac. This order of consecration has been authorized by the Presiding Bishop:

Consecrator, Bishop Sturtevant of Fond du Lac; co-consecrators, Bishop Ivins, retired of Milwaukee, and Bishop Clough of Springfield; presenting bishops, Bishop Horstick of Eau Claire and Bishop Hallock of Milwaukee; preacher, Bishop Barnwell of Georgia; litanist,¹¹ Bishop West, coadjutor of Florida; attending presbyters,¹² the Rev. Richard L. Kunkle, rector, St. Andrew's, Baltimore, Md., the Rev. Arthur B. Ward, B.D., rector, All Saints', Appleton, Wis.

The Living Church Development Program

Previously acknowledged	\$1,142.00
Mrs. D. E. Williams	25.00
	\$1,167.00

TUNING IN: ¹¹Litanist is the one who reads the litany—at a Consecration either the litany on page 54 of the Prayer Book, with the special insert at the middle of page 558, or the Litany for Ordinations (p. 560). Ordinations are the only occasions

INDIA

General Council

By the Rev. E. SAMBAYYA

The General Council, the highest legislative body of the Church of India, Burma, and Ceylon met in Poona, largest educational center in the country, from the 10th to the 14th of January. The Revised Prayer Book [L. C., November, 1951] and Church Union in North India [L. C., January 16th] are among the subjects that came up for consideration.

It was the first time that an Indian national, Bishop Mukerjee, presided over the Council, as the metropolitan of the Anglican province of India, Pakistan,



ST. MARY'S, POONA
Where General Council worshipped.

Burma, and Ceylon. The Church over which he presides is somewhat diminished in size as the four southern dioceses of the province have become part of the Church of South India. This contraction is however off-set by the formation of new dioceses and consecration of additional bishops. The island of Ceylon with its single diocese of Colombo is to be congratulated on the formation of another see, of Kurunagala, with a Singhalese national as its first bishop. The see of Lahore, a portion of which falls into the West Pakistan, has been divided so as to form the new diocese of Amritsar. The Church of England in Canada has been carrying on missionary work in this area and Bishop Wilkinson of Amritsar has just completed plans for the formation of the

now on which the litany—once required on Wednesdays and Fridays—is mandatory. ¹²Presbyter (Gk. *presbyteros*, "elder") is sometimes used for "priest," especially when canonical status of office is to the fore.

new diocese. Pastoral, political, and other circumstances called for the consecration of four new bishops to assist Bishop Mukerjee (who is bishop of Calcutta as well as primate).

The Christians in East Pakistan are in difficult circumstances. It was essential that a bishop should live in their midst; hence Bishop Blair is assistant Bishop of Calcutta in East Pakistan.

The mission districts of Nadia and Sunderbans in West Bengal which are in need of close pastoral supervision are placed under the care of another assistant bishop — Bishop Bryan. It is hoped that he will develop his area into the diocese of Barrackpore.

Nandyal has at last a bishop of its own in the person of Bishop Partridge [L. C., February 1st].

Apart from the routine business which does not make news, the Council passed a series of canons and rules intended to govern the life of the laity. The main principle in framing the discipline of the laity was that the Church should not come into clash with the civil courts. The Church's attitude to those who disregard the marriage law of the Church came up for special consideration. What should be done about our Christian girls who contract marriages with Muslims or Hindus by civil marriage? This is a pressing problem for the Church in city centers. Though in certain instances the unbelieving partner was sanctified through such marriages it was agreed that the existing discipline cannot be relaxed. For the edification of the laity a simple Rule of life was framed and commanded for acceptance on a purely voluntary basis. The Rule of life requires the Churchman:

To pray every day, morning and evening. To read the Bible daily with prayerful meditation. To join with the Church in public worship every Sunday. To receive the Holy Communion regularly, after self examination. To observe Fridays, and the season of Lent, by special acts of devotion and self denial. To give to God regularly and liberally in proportion to means, for the work of the Church and for the relief of those in need. To learn, maintain, and hand on the faith committed to the Church. To uphold the marriage laws of the Church, and to bring up children to love and serve the Lord. To take a full part in the work and witness of the Church. To give personal service to neighbor, and country, and to try to the utmost to live peacefully with all men, and help others to do the same.

The Council heard an account of the progress of negotiations for Church Union in North India and Ceylon and

expressed the hope that the present negotiations would ensure the Church's remaining in communion with Canterbury. The Metropolitan announced that the North India Plan of Union was not yet finalized, and hence could not be submitted to the Archbishop of Canterbury. Meanwhile representatives on the North India Negotiating Committee were instructed to secure a more positive statement of the intention at the service of the unification of the ministry.

Copies of the neatly printed and admirably got up *Proposed Prayerbook containing forms of worship supplementary and alternative to the Book of Common Prayer, authorized by the Episcopal Synod in 1951** were in the hands of the delegates when the question came up for consideration. The heart of the proposed book is the section on the Eucharistic Liturgy which gives the 1662 order of the Holy Communion in full in addition to the newly drawn up Eucharistic Liturgy with its improved Canon,¹ and the prayer for the Church cast in the form of a Litany. The new Liturgy has several points of resemblance with that of the American Church. On the whole the proposed book is more suited to the Church in India at present than any of its predecessors, and is likely to prove an efficient instrument of worship. It was commended for permissive and experimental use prior to its presentation to the General Council of 1956 for its concurrence.

The Poona session of the Council is noteworthy for the step which the Indian Church has taken in respect of its missionary obligation. There is a group of islands in the Bay of Bengal, known as the Andaman and Car Nicobar islands. The former which has a few Christian congregations used to be the convict colony of India till recently. A new colonization scheme sponsored by the Indian government is bringing this island into a new prominence. The Nicobar island is inhabited by a branch of the Polynesian people who are untouched by modern civilization. Most of them are Christians. A few years ago the most influential and devout priest among them, who suffered much at the hands of the Japanese, John Richardson, was consecrated bishop, as an assistant to the Bishop of Calcutta with special responsibility for these islands. He made a moving appeal to the Council requesting the Indian Church to undertake missionary work in the islands of the Bay of Bengal. The Council unanimously decided to extend all possible assistance

to the Church in these islands. This undertaking is bound to be the best stimulus for the healthy growth of the Church of this province. Also it will serve as a yardstick with which to measure the spirituality of Indian Christianity.

ENGLAND

The Flood

Prime Minister Winston Churchill has called the European flood disaster, which has taken hundreds of lives in England alone and thousands on the continent, a "national responsibility." English Churchpeople and Americans on the isle pitched in to help. LIVING



The new bishop of Antigua, the Rt. Rev. Donald R. Knowles, O.B.E. (right), is shown with his consecrator (center), the Most Rev. Alan John Knight, Archbishop of the West Indies, and the Rt. Rev. Spence Burton, S.S.J.E., one of his co-consecrators. Other co-consecrator was the Rt. Rev. Gerald Henry Brooks, Bishop of Honduras. Bishop Knowles is the first Bahamian to be elected to the episcopate. The consecration took place on January 25th.¹

CHURCH London correspondent, the Rev. C. B. Mortlock, cables:

American troops played prominent part in rescuing flood victims. Newspaper death toll lower than feared, but land and property loss incalculable. Clergy prominent in relief work. Church halls opened. Archbishop making statement to Church Assembly Tuesday [February 3d]. Church Army dispatching quantities clothing and

opening Holiday Home, Kent, to homeless. Mail, rail, and air carrying clothing and bedding free. United States Army Air Forces wives at Burtonwood, Lancashire collected three tons clothing, toys, and household goods. Damages to churches slight.

SOUTH AFRICA

Appeal to Malan

The Christian Council of South Africa has appealed to Prime Minister Daniel Malan to initiate consultations with non-Europeans on racial tensions.

At the same time, the Council urged Negroes, "coloreds," and Indians, many of whom have been protesting the country's segregation laws through a civil disobedience campaign, to obey the law.

The appeal was drafted at a Council meeting in Capetown presided over by Dr. Geoffrey Hare Clayton, archbishop of Capetown and metropolitan of the Church of the Province of South Africa.

The appeal to Dr. Malan expressed sympathy with "non-European" Christians "in their present circumstances."

GERMANY

Bishop Wurm Dies

Bishop Theophil Wurm died in Germany on January 28th, Reuters reports. He was 85. Once chairman of the Council of the Evangelical Church in Germany, Bishop Wurm resigned from all his offices on his 80th birthday. He became seriously ill soon afterwards.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Save the Children Federation	
Previously acknowledged	\$ 153.14
Mrs. George T. Britton	12.00
Mrs. Robert P. Simpson	2.00
<hr/>	
	\$ 167.14

Southern Cross, Melanesia	
Previously acknowledged	\$ 19.00
F.W.C.	10.00
<hr/>	
	\$ 29.00

Chapel of Watkinson School	
Marion L. Foster	\$ 2.00
<hr/>	
Bishop's House, Iona, Fund	
Previously acknowledged	\$ 826.44
Elaine E. Healy	5.00
Mrs. K. P. A. Taylor	5.00
<hr/>	
	\$ 836.44

Bishop Seabury Memorial	
Mrs. K. P. A. Taylor	\$ 5.00

which the Church consecrates bread and wine to become the Body and Blood of Christ. ¹Consecrations of bishops on a Sunday (e.g. January 25th) are practically unheard of in America, but occur from time to time elsewhere.

*A Proposed Prayer Book. S.P.C.K. Madras, 3.

TUNING IN: ¶Canon (Gk. word for "rule" used in Galatians 6:16) has a great variety of ecclesiastical uses. Here it means the Prayer of Consecration (see Prayer Book, top of p. 80) in the service of Holy Communion. This prayer is the "rule" by

Lenten Book Number

THIS Sunday, Quinquagesima, Churchpeople set their feet upon the threshold of Lent. The Gospel for the Day tells them how "Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished"

The cover picture of this issue shows our Lord blessing His people with one hand, while in the other He holds the book of the Gospels. As our readers take this for our Lord's invitation to them, through prayer, fasting, and almsgiving, to "go up to Jerusalem" with Him this Lent, they may see in the "Book" a reminder of the Word of God, of its claim upon their lives, and of their duty to ponder and apply it with all the help that Christian writers have made available.

This is the Lenten Book Number, designed to assist readers in their selection of material for their Lenten reading. The three feature articles represent, we believe, a wide variety of literary interests. Dr. Casserley's article on Claude Welch's *In This Name* is not only a review of a top-ranking theological work, but introduces, in the role of the reviewer, a well-known English theologian who last fall became professor of Dogmatic Theology at the General Theological Seminary [see page 16].

A work that has attracted considerable attention, especially in the Roman Catholic press, is H. Mutschmann and K. Wintersdorf's *Shakespeare and Catholicism*. Roman Catholic reviewers seem satisfied that these writers have proved their thesis, namely, that Shakespeare was a Roman Catholic. We thought it would be interesting to see what an Anglican ecclesiastical historian would make of the book, and as usual Dr. Bayard H. Jones, of the University of the South, has not disappointed us [see page 18].

The death of Dr. Allison Peers, Anglican authority on Spanish mysticism, who was known and revered by Roman authorities also, seemed to call for a round-up article on Dr. Peers—especially as the literary editor had not yet been able to give adequate attention to Dr. Peers' latest work, *The Letters of St. Teresa of Jesus*. Fr. Wittkofski, who has helped us many a time before, burned the midnight oil to produce the article that appears in this issue under his name [see page 20].

This year sees the usual crop of specifically "Lenten Books." Two have already been reviewed in THE LIVING CHURCH—Bishop Higgins' *The Hope of Glory* and Dean Kates' *The Use of Life* [L. C., January 4th and February 1st, respectively]. One that

might be called a Lenten Book, though Good Friday Book would better describe it, is reviewed in this issue—Dom Gregory Dix's *Power of God* [see page 28]. Another, *That Man Paul*, by Edward Carpenter, is the Bishop of London's Lenten Book, and will be published by Longmans, Green & Co., this week. We expect to review it in our next issue.

Attention might be called to two other books, eminently suitable to the devotional tone of Lent, but demanding a little more intellectual effort: *The Beatitudes*,



AN AUTOGRAPH PARTY
Bishop Higgins autographing "The Hope of Glory."

tudes, by Hugh Morton [L. C., January 18th] and *Jesus and His Cross*, by F. W. Dillistone [L. C., January 25th]. In the opinion of the literary editor, these two books—the one by an English Baptist and the other by an Anglican—cannot be too highly recommended.

These and the other works reviewed in this special number will, we trust, aid Churchpeople as they prepare to follow their Lord a little closer this Lent, that, as they share in the humiliation of His Passion, they may have part also in the glory of His Resurrection.

The Big Step

PRIVACY is not one of the privileges we give our presidents; so when General Eisenhower joined a Presbyterian Church in Washington on February 1st, the public heard about it promptly. The President was baptized, and Mrs. Eisenhower confirmed her baptismal vows.

Those who have followed the President's religious utterances and activities closely have observed in recent months a steady deepening of his affirmations of religious faith. A general belief in God as sovereign over the affairs of men and nations is an excellent religious starting point for a statesman. A growing sense of dependence on His help follows logically

rom a serious consideration of the difficulties of
inding and doing His will.

The big step, however, is surrender to God's
evelation of Himself in Jesus of Nazareth; entering
he Church's door on the Church's terms and accept-
ing Baptism into the body of Christ. If the event
were reported in New Testament style, the papers
would say: "Dwight D. Eisenhower died and rose
from the dead on February 1st."

Episcopalians and other Catholic Christians be-
ieve that there are other great steps to take in the
Christian life, some of which are missing from the
usual resources of Protestant Christianity. But mem-
bers of all Churches share in the general quiet satis-
faction that Dwight D. Eisenhower is now not only a
well-wisher of the Kingdom of God but a citizen.

Answers on Korea

WHAT can Christians contribute to peace in
Korea? This question was raised by the *Chris-
tian Century* in a letter written to 15 leading Ameri-
cans and a dozen leading Europeans in an effort to
find "a strategy which Christians can follow in this
situation—a course of action which grows out of
Christian faith and conviction."

The first batch of answers, reported in an edi-
torial in the *Christian Century* of February 4th,
was disappointing. Six of the correspondents declined
to attempt an answer. Kirby Page asserted that
Pacifism was the answer. Reinhold Niebuhr said that
he did not think the special problem of Korea had a
particular "Christian" solution except as a part of
the total struggle with world Communism. The mag-
azine will report other replies in later issues.

The *Century* believes that there is an answer to
the Korean question on the basis of Christian Faith,
and for the next few weeks we shall await the maga-
zine's arrival with interest to see how that answer
is developed.

In the meantime, we are moved to comment on
the rather noteworthy fact that as Christian Faith
grows in authority and influence in American intel-
lectual circles, and as the United States grows in
power and responsibility in the affairs of nations,
specifically Christian platforms for national policy
seem to become more and more difficult to erect.

World War I was set forth before the American
people almost as a moral crusade. World War II
was not fought with the fervor of a crusade, but
rather with the dogged conviction of a defense against
barbarism. All through World War II, however,
Christian leaders fixed their view on the coming
"peace" in which certain imperatives of social justice
were to be satisfied.

Now the "peace" is here. The "peace" includes
Korea, and the Mau Mau atrocities of Africa, and
the Huks of the Philippines, and the Iron Curtain
in Europe. The world is just as ugly as it was before

the first World War. And nowadays it is a world in
which the United States of America is no longer a
righteous and innocent spectator of the affairs of
far-away nations, but either an active partner or an
active opponent of every significant movement in
every area.

The school-teacher or the social worker can set
forth principles of child nurture in great detail at a
moment's notice. The parent, being emotionally in-
volved with his own children, knows too much not
only about children but about himself to set much
store by generalities. He has to solve particular prob-
lems as they arise. Perhaps the same is true in world
affairs. True insight may mean the abandonment of
the search for detailed blue-prints from above and a
greater concern for pragmatic solutions of practical
problems as they come along.

We do not expect the *Christian Century* to give
a school-marm-ish answer to the question it has raised.
Yet we wonder how much further it can go than
Reinhold Niebuhr's frank admission that there is no
"particularly Christian solution for the Korean con-
flict."

It is possible for Christians to look far into the
future and see the general outlines of the Kingdom of
God which God will bring to fruition in His own
time. It is possible, with a high degree of accuracy,
to recognize areas into which the Kingdom penetrates
here and now in the human heart, in the Church, in a
farm, a business, a labor union, even in government
and diplomacy. But in each of these areas the course
of human history and the progress of the Kingdom
may have little to do with each other. The saint may
be martyred, the Church may be decimated, the busi-
ness may fail, the labor union, the government, the
foreign policy may be defeated precisely because they
are so Christian.

A "solution" based on a demand for the continued
existence of any particular man, movement, or nation
in the world of men is a solution setting up another
standard besides God's, and we must be content to
let God be the judge whether the "solution" is really
in accordance with His will. Just how far mankind
can go to the opposite extreme from divine love and
still lay claim to be acting from Christian motives is
a horror which perhaps we began to plumb in 1945
in the atomic bombing of two Japanese cities.

Let us not try too hard to absolutize the expedi-
ents we adopt to accomplish a purpose which is ours
first and God's second. Let us rather emphasize
principles of a negative kind—to kill as few people
as possible, ruin as few livelihoods as possible, domi-
nate as few other nations as possible and as gently as
possible; and then as often as possible to do small
acts of goodness and love without being self-righteous
about them.

America cannot help being powerful, but it needs
to have a keener recognition of the spiritual and
moral liabilities of power.

The Problem

of human existence

is located at the point of deepest mystery, and in confessing the mystery, we find the key to the problem. . . .



DR. CASSERLEY
No psychoanalysis of God.

A Review of Claude Welch's *In This Name**

ONE of the most distinguished of recent contributions to an understanding of the doctrine of the Holy Trinity is a work published toward the end of 1952 — *In This Name*, by Claude Welch, who is assistant professor of theology at Yale Divinity School [L. C., December 14, 1952].

Whether we regard this book as a text for the student, or as a fresh and independent discussion submitted by one theologian to his peers, it is marked by a comprehensiveness, a lucidity, and a critical power which merit the highest commendation. The variant forms of trinitarian doctrine and the classic expressions of these are clearly summarized and acutely cross-examined.

Such a critical survey brings us repeatedly back to certain central questions which constitute the essential themes and problems of trinitarian doctrine: What is the relation of the confession of faith in the Holy Trinity to the Christian revelation? Is such a faith and doctrine part of the revelation itself, or is it a doctrine of a secondary order, a later theological meditation upon the original data of revelation? What is the

relation of the doctrine of the Trinity to monotheism? Is it a qualification of a pre-existing monotheism, whether Hebrew or Hellenic, or is it a clearer and intellectually more satisfying articulation of what monotheism is seen to involve once its profounder depths have been revealed? What is the relation of the doctrine of the Trinity to philosophy? What is its value and significance for Christian worship? Last of all, what meaning are we to give to the classic formula, "three persons in one substance"?

To have raised the right questions in so profound a controversy is no small service. A philosophy or a theology manifests its spirit even more, perhaps, in the questions it asks than in the propositions it affirms. The present reviewer, because he also regards these as the central questions, feels himself fundamentally and wholeheartedly at one with Mr. Welch, despite the fact that he would very much prefer to give rather different answers to some of them.

Thus, for example, Mr. Welch relies primarily upon Karl Barth's approach to the trinitarian problem. Certainly he

qualifies it here and there, but in the main he endorses it and offers it as the pre-eminently satisfactory way of stating the doctrine in a manner suited to the needs of modern orthodox theology. Now the present reviewer would agree that Barth has made an interesting and important contribution, but he is equally clear that the Barthian approach, as it stands, is inadequate to bear the weight thrust upon it not only by the central place assumed by the Trinity in the Church's faith and preaching, but also by the patterns of the Church's worship, which are for the most part trinitarian through and through.

GOD IS LOVE

Barth sees the doctrine of the Trinity as the immediate — as distinct from a remote — implication of revelation: "Every Christian doctrine which purports to be based in revelation must be understood in terms of a Trinitarian revelation . . ." (p. 165); ". . . we must ask not only *who* is the self-revealing God, but also *how* this happens and *what* is the result. The statement 'God reveals Himself' — by which we are to understand that it is *God* who reveals Himself, that he reveals Himself through

By the Rev. J. V. Langmead Casserley

Professor of Dogmatic Theology, General Theological Seminary

TUNING IN: Monotheism, belief that there is but one God of entire universe, represents final stage of progressive revelation, under God, in Old Testament, preceded by an earlier stage of *henotheism* — belief that there was only one God for

Israel, although there might be other gods for other nations. *[Revelatum* [see next page]: the thing revealed — as distinct from the revelation of it. *[Ontology]* is the science of the nature and relationships of being as such. Term *[metaphysics]* is

*Scribners, 1952. Pp. xiii, 313. \$3.50.

Himself, and that he reveals *Himself* — is the identical answer which we are to give to all three questions" (p. 163f).

Thus for Barth the source of our knowledge of the triune God is found not so much in the *revelatum*[¶] itself — he acknowledges that the doctrine of the Trinity is what he calls a *Church* doctrine not a scripture doctrine — but in any adequate analysis of the actual process of revelation. God for Christianity is essentially the God who reveals Himself. A God who does not reveal himself is for Christian theology a nonexistent fantasy.

In other words according to Barth, the Christian revelation is more than merely a process in which the God of philosophy or the god of human religion reveals more about Himself than philosophy and religion had been able to discover. On the contrary, by the very act of revealing Himself He shows that his real being is quite different from anything which philosophy or human religion ever supposed or could conceivably have supposed. (Incidentally this need not imply that philosophy and religion are mere vanities. Much that philosophy and religion have to say about God could still be true even though it is also true that philosophy and religion, left to themselves, have missed and must always miss the really essential points.)

All this obviously constitutes a very important and illuminating contribution to our understanding of trinitarian doctrine. Yet by itself it is surely insufficient. When we say that God is three in one and one in three, we surely mean much more than merely that God is the God who reveals himself. If I speak to someone else, no doubt I reveal myself to him as the man who speaks. Even if I speak in a foreign tongue, so that the man understands not a word of what I say, I still at least reveal myself as — the man who speaks.

But the doctrine of the Trinity at least purports to constitute an ontologi-

cal[¶] insight into the very being of God which God in His great love has granted to His children. The truth of it is at least as clearly implicit in the Christian affirmation that God is love — intrinsically, and apart from all reference to Creation — as in the statement that He is the God who lovingly reveals Himself. Barth denounces and rejects all forms of modalism — that is, all doctrines which find the Trinity in God's relation to us rather than in His eternal being — yet so long as we base the trinitarian affirmation on a mere analysis of the process of *révélation*, surely modalism can never be very far away.

The older practice of concluding a course of Christian dogmatics with the doctrine of the Trinity, envisaged as the Church's culminating, completing, and most daring affirmation about the eternal being of God, surely has much to commend it. Indeed, one may speculate whether Barth would ever, by an act of speculative analysis, have found the trinitarian doctrine *implicit* in the process of revelation if he had not found it *explicit* in a preexisting theological tradition which regarded it as the culminating point of the *revelatum* itself.

No doubt the fact that God is the God who reveals Himself does require and demand a fundamentally trinitarian explanation and interpretation, but surely it is even more manifest that our Christian declaration that God is love can only be explicated and interpreted in the same manner. The assertion that God is love means much more than merely that God has been and is loving in His dealings with us. It is not a merely historical report but an ontological affirmation, which has its basis (so far as we are concerned) in certain historical facts, but whose implications far transcend any possible historical facts. The doctrine of the Trinity is indeed the basis of the Christian metaphysics,[¶] as Mr. Welch himself rather grudgingly recognizes in his concluding chapter.

THE ONE AND THE MANY

But perhaps even more interesting for Anglican readers is Mr. Welch's all-out assault on the handling of the doctrine of the Trinity by some recent and contemporary Anglican theologians. He criticizes particularly Professor Hodgson,[¶] Fr. Thornton,[¶] and Dr. Lowry.[¶] On the whole, traditional theology, in its effort to render the trinitarian concept vivid and palatable to the human imagination, has tended to employ psychological analogies drawn from the many-sidedness of the complex nature of the one human person.

St. Augustine is perhaps the most striking and authoritative example. Such analogies are not unhelpful. A human being is in some sense a "one," but is also at the same time a "many"; indeed, the problem of the one and the many, the problem of achieving a balanced and harmonious personal existence, a consistent life-style, is one of the profoundest and most perplexing of all the problems of personal existence in the world as we know it. It is, indeed, a problem which many human beings fail to solve altogether, while few or perhaps none of us are wholly successful in dealing with it. In short, analogies of this kind have their use and justification. But the great danger of employing psychological analogies in the interpretation of the trinitarian concept is that of turning the doctrine of the Trinity into something that it most emphatically is not and can never become — a kind of psychology of God.

Now, whatever we may think of the ultimate implications of psychology, the one certain thing is that we are in no position to conceive a psychology of God. To explicate and interpret the doctrine of the Trinity is emphatically not to psychoanalyze the Godhead. The trinitarian doctrine is an ontological or metaphysical assertion, a statement about *what* and *who* God is, not an invasion of the divine subjectivity or an analysis of the divine thought processes. Hence the tendency of some recent theologians, particularly in the Anglican Communion, to prefer social analogies drawn from our experience of the unity of many persons grouped together in some of our quasi-universal, more enduring and successful social institutions (e.g. the family).

In such groups we start with an apparent many and yet the very existence of each member is bound up with, and dependent upon, the reality of the mysterious underlying unity within which all the members live and move and have their being. Of course, such an interpretation of trinitarian doctrine depends upon a complete rejection of any atomic or individualistic interpretation of social realities. A society is never a mere collection of separate people. Those who, like Mr. Welch, suspect that such an approach to the interpretation of trinitarian doctrine is really tritheistic[¶] are laboring under the illusion that the word "person" means the same thing as the word individual."

Clearly it is not possible in a book review of this kind to tackle an immense subject like the proper meaning of the word "person." Most emphatically, however, it does not mean a being



sometimes equivalent to ontology, sometimes wider in meaning. ¶Dr. Hodgson is regius professor of divinity at Oxford University; ¶Fr. Thornton belongs to English Community of the Resurrection and is author of important theological works;

¶Dr. Lowry is rector of All Saints' Church, Chevy Chase, Md., and is author of a book on the Holy Trinity. ¶Tritheistic: amounting to belief in three Gods. Some interpretations of the Trinity have been accused of just this.

separable in principle from all other beings and having its own independent reality and metaphysical roots. A person can exist only where there are other persons and only in union with other persons. The category of personality always refers to and seeks to explicate the manifoldness of an underlying unity. (Incidentally such an understanding of the term "person" is demanded and implied not only by the Christian doctrine of the Trinity, but also by any doctrine of the Church that could conceivably be called Catholic or Biblical.)

The recent and contemporary Anglican preference for social analogies of the Holy Trinity thus embodies and expresses a profounder and more theological understanding of the term "person" than can be found (and this is its chief defect) in Mr. Welch's important book. It expresses also a decided preference for being frankly ontological and metaphysical, rather than quasi-psychological, in our handling and interpretation of the trinitarian doctrine.

But the Anglican preference for social analogies of the Holy Trinity has also another and, as I see it, very decisive advantage: it is closer to the facts of human experience both religious and social. In our social experience in a fallen world we have to deal with a "many" whose sin and failure both result from, and issue in, a chronic inability to be both a "one" and a "many" at the same time. Always in human life, even on the private psychological level, the characteristically human problem is that of restoring a lost unity to a divided and disjointed humanity. Similarly, on the level of our religious experience, whether we are hearing or receiving the Christian gospel in faith, or worshipping God in the light of that Gospel, we begin with the divine many, with Father, Son and Holy Spirit. The mystery is not for us, in terms of the order of our experience, the mystery of how the One can be Three but rather the mystery of how the Three can be One.

Thus we find the central problem of human existence located at exactly the point where we bow before the profoundest mystery of the divine existence; and in humbly acknowledging, and learning from, the mystery we shall perhaps find the clue to the resolution of the problem. The human problem is the problem of the lost unity of the many; the Divine Mystery is the mystery of the eternal Unity of the Three. And the Catholic Faith, and the hope of mankind, is precisely that we not only confess, but also — and more profoundly — worship, this Unity.

TUNING IN: The Council of Trent, which met intermittently from December 13, 1545 to December 4, 1563, was the Roman Catholic answer to the Reformation and effected certain reforms within the Roman Church itself. It is reckoned by

WILLIAM SHAKESPEARE was born in 1564, six years after the accession of Elizabeth I, and died in 1616, in the 13th year of James I. He was baptized, married, and buried, and baptized his children, in the Church of England. The natural assumption would be that he was a conforming Anglican.

This assumption is challenged by a book, *Shakespeare and Catholicism*,* by two German professors, H. Muttschmann and K. Wentersdorf. The thesis of this study is that Shakespeare was brought up in the "old religion" [i.e., Romanism]; that a majority of his friends and associates were likeminded; and that his works display a flawless presentation of the Catholic Faith of his times, with a corresponding distaste for Puritanism.

All this is argued with Teutonic thoroughness, as well as with a surprising amount of interest. To be sure, the elaborate investigation of the religion of Shakespeare's friends is somewhat dull, as well as inconclusive anyhow — especially when one man is put down as probably a Catholic sympathizer, because he once took a trip abroad to Italy and Spain, instead of France and Germany! The value of that sort of thing is chiefly as an evidence of good faith, in "leaving no avenue unturned and no stone unexplored," as the young man said; or perhaps what is more to the point, in a demonstration that there were many at that time who openly or secretly favored the traditional faith.

Otherwise, the treatment is full, and as fair as could be expected. Without indeed in the least going out of its way to seek offence, the presentation of Anglicanism is naturally not sympathetic, and therefore not too intelligent. Equating Anglican doctrine with the 39 Articles is a natural mistake — there are Anglicans alive who still make it. Bracketing Puritanism with Anglicanism is perhaps more annoying: though one must admit that at that period Puritanism was still an integral part of the Anglican scene.

*Sheed & Ward, 1952. Pp. xvii, 446. \$6.

SHAKESPEARE wa

By the Rev. Bayard H. Jones

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University of the South, Sewanee, Tenn.

The book opens with a chapter on "The Situation of the Catholics in Shakespeare's England," which is a lucid, objective, and valuable contribution to the writing of church history. For example, it begins with the moves from the 12th century on, for securing autonomy for the national church, and freeing it from the papal supremacy, and treats the royal divorce as the occasion rather than the cause of the revolt.

For a whole generation after the initial break in 1534, most Englishmen attended their parish churches: it was not until the Council of Trent[†] that adherents of the "old religion" were forbidden to do so. Then followed the invasion of Jesuit missionary priests, secretly administering the sacraments with one hand, and stirring up rebellion with the other. It is made very plain that the survivors of the old Roman parish clergy and their followers were strongly against this invasion, and thoroughly loyal to their Queen and country, as the stirring days of the Armada witnessed. But eventually these crypto-Catholics[‡] were forced into a position of open "recusancy" — a refusal of the ministrations of the Established Church.

The obvious lesson of this account is that the actual working religion of a whole country is not changed by an act of parliament or the adoption of a new Prayer Book. We talk fatuously of "the Elizabethan Settlement" — as if anything whatever was settled then! The Reformation was not complete, and stable, until after a century more of struggle between Puritan and essentially Catholic forces for the soul of the Church of England, which continued unabated until the Restoration. Outside the active partisans so much in evidence on both extremes, the great inarticulate bulk of the members of the Church in the days of Shakespeare were just what most Anglicans are now — conservative (if muddled) Catholics at heart.

Roman Catholics as the 19th ecumenical council on a par with councils of Nicaea, Constantinople, Ephesus, etc. [Crypto-Catholics are "Catholics in secret" — root "crypto" being same as in "crypt": Catholics who hide, as it were, in the cellar.

ANGLO-CATHOLIC

There is no room for doubt as to the nature of Shakespeare's religious upbringing. His mother's family, the Ardens, suffered active persecution for their pro-papal stand. His father enjoyed a distinguished municipal career, rising to be mayor of Stratford, but withdrew from all public office at the time that Bishop Whitgift set himself to root out all crypto-Catholics in the region. He left a "spiritual will," which makes it unmistakable that he was a convinced and thoroughgoing proponent of the "old religion." Indeed, in his latter days he was repeatedly fined, and nearly ruined in estate, for open recusancy. And he lived until only 15 years before William Shakespeare's death.

Accordingly, it is not surprising that a comprehensive analysis of the ecclesiastical allusions in Shakespeare's works reveals a complete harmony with this background. The clergy, the sacraments, the dogmas, the popular customs, even the difficult arcana of the Moral Theology, of the old Church, are systematically set forth with unvarying correctness—very often by way of glancing allusion and metaphor, in such a way as to bar the hypothesis that these were con-

preachers and teachings, and all this not merely in a handful but in scores of passages, we are in every respect justified in accepting these as irrefutable testimony of the poet's personal views, views which are quite clearly pro-Catholic and anti-Protestant."

This thesis of the essentially Catholic character of Shakespeare's mind and heart may be conceded to be demonstrated. And therefore the book is of real importance to those who would rightly understand the religious aspects of his work.

Nevertheless, what is not proved is that he was not a conservative Anglican. The facts as to his Anglican baptism, marriage, and burial are undisputed, and cannot be nullified by argument that they mean nothing. It is equally clear that in any event he carefully and suc-

cessfully avoided the position of a declared recusant which impoverished his father. His familiarity with the Prayer Book is barely mentioned, but not explored at all. And to say that he had been brought up in the traditional faith, and was disposed to favor it, is actually more or less of a truism, which would apply equally well, perhaps, to a majority of the Englishmen then alive.

It would seem a far more accurate description of the facts to say that Shakespeare was undoubtedly a Catholic—but an Anglo-Catholic. To claim him for the Roman Church as it stands at present would not be true at all. Obviously, he had never heard of the supposed Infallibility of the Pope, the speculative metaphysics of the Immaculate Conception, or the unblushing mythology of the Assumption. It is actually the remarkable fact that there is not a single expression in his works which does not make itself perfectly at home in the mind of an Anglo-Catholic today. And in the development of Anglican faith and worship, the elimination of an intruding Puritanism, and the restoration of the riches of its own ancient heritage, the amiable winningness of Shakespeare's presentations of the Catholic Religion, as it stood at the dawn of our modern age was surely an important factor.

Mirror of the Living Flame

By the Rev. Joseph Wittkofski

Rector, St. Mary's Church, Charleroi, Pa.



scious archaisms, and to compel the conclusion that they were expressions of the personal standpoint of the author.

As the writers say, "when we repeatedly come across references to Catholic dogmas, ideas and customs, when we repeatedly meet with evidence of a predilection for Catholic ecclesiastics and their ministrations, at the same time as we notice an aversion to Protestant

THE recent death of Edgar Allison Peers has taken from us a scholar unique in the Church's life. Possibly, in comparison with Anglican circles, those of the Roman Communion currently have a greater appreciation of this writer's genius. The many Requies said for him in Roman churches indicate his wide influence in Western Christendom. Moreover, many writings of this Anglican scholar carry the official imprimatur of Roman authority.

Dr. Peers, Gilmour Professor of Spanish at Liverpool University, was recognized abroad as a foremost Hispanic scholar. Having held visiting professorships at Columbia, at the University of California, and at New York University, he was also widely known in the United

States. In 1939, he was visiting lecturer for the Carnegie Peace Endowment.

The early writings of Dr. Peers were largely studies of English, French, and Spanish romanticists. In 1923, however, he published a small work, *The Book of the Lover and the Beloved*, a translation from the Catalan of Ramon Lull. This publication clearly marked a turning point in the writer's scholarly perspective.

Raymond Lully of English fiction was an alchemist, a mathematician, a navigator, and a troubadour. The real Ramon Lull (c. 1235-1315), through Dr. Peers' early translations and subsequent writings, now stands out as a master of Spanish literature, a brilliant theologian, a mystic of the active-contemplative sort,

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a missioner, and a martyr for the Faith.

In 1924, with a growing interest in Iberian spirituality, Dr. Peers published, *Spanish Mysticism: A Preliminary Survey*. He could not escape the realization that enormous riches of Spanish devotional material were inaccessible to English-speaking Christians. He was, therefore, led to produce his important two-volume work, *Studies of the Spanish Mystics*. The quality of this survey established Dr. Peers as an authority in his newly chosen field.

In his consideration of the Spanish mystics Dr. Peers felt the necessity for a new translation of the works of St. John of the Cross. In the first place, the English editions available were never exact renderings of the original Spanish texts even in the forms which then held the field. As a consequence, some distinguished writers on St. John of the Cross unwittingly distorted some of his mystical teaching. Secondly, the recent discovery of fresh manuscripts made possible a better Spanish text for the translator.

Since Dr. Peers regarded the books of St. John of the Cross to be the most important Christian writings after the Holy Scriptures, he undertook the translation as a labor of deep love. This brought him into contact with the Spanish Carmelites and especially with P. Silverio de Santa Teresa, C. D., who at the time was finishing his critical edition of the Saint's works and who would later become Superior General of the Carmelite Order.

Padre Silverio's efforts were founded upon a larger number of texts than had previously been known and he collated the material with utmost skill. To Padre Silverio's work, Dr. Peers applied true spiritual understanding, as well as a thorough knowledge of the Hispanic languages, and, with his friend's coöperation, he produced an English version which reviewers, across the world, have hailed as a mirror-translation of the Saint's thinking and writing.

When Dr. Peers finished his monumental three-volume edition of the works of St. John of the Cross, he did not intend to undertake a translation of St. Teresa of Avila. But he had failed to reckon with the demand. From all parts of the Christian world came requests that he do for *la Santa* as he had done for *el Santo*. Padre Silverio finished his critical edition of St. Teresa's work many years ago but no English translation of the redaction had been made available and the English versions of the time were hopelessly obsolete. In response to the continuing entreaties, Dr. Peers decided to undertake a translation of the works of St. Teresa, omitting her *Letters*.

An authentic rendering of St. Teresa's writing into English is a formidable

task. Where St. John of the Cross was completely logical and orderly, *la Santa*, by her forceful personality, tended to disregard literary conventions. With what she called her "rough style," that is also disjointed, elliptical, vivid, paradoxical, and joyfully ungrammatical, she has confounded many learned men. Into his work of translation, Dr. Peers threw the full resources of his specialized knowledge. When he published the complete new version in 1943, it was received with universal enthusiasm.

With the publication of the works of St. John and of St. Teresa, Dr. Peers made available to the English speaking world most of the *Biblioteca Mistica Carmelitana* of Padre Silverio. Only the *Letters of St. Teresa* remained to complete the collection in the English language. The informal writings offered any translator a special challenge. Besides the "rough style," the *Letters* were far more colloquial than were the formal writings of the Saint. Furthermore, at the time when most of the letters were written, the Carmelite reform was being bitterly persecuted by some ecclesiastics of the Roman Communion and St. Teresa often resorted to code for fear that her writings might fall into unfriendly hands. In the face of these serious problems, Dr. Peers, several years ago, undertook the task to make the *Biblioteca* complete in English.

The Letters of St. Teresa of Jesus, in Dr. Peers' translation, was recently published.* Throughout this work, the very human St. Teresa, without her usual brass halo, reveals herself to the English reader. It is exhilarating to find that personal sanctity is not far away from the commonplace. More than anything else, these letters of a very practical nun should give enlivening hope to people who, in their humdrum existences, are far removed from the height of mystical experience. Dr. Peers has very effectively turned the Saint's colloquial Spanish into a crisp and gay colloquial English. Since he had no interest in the skeletons in others' closets, he has given us a totally honest St. Teresa without the customary excisions and alterations. Without doubt, the translation will be the standard for many generations to come.

Although he had a special affinity for the Spanish spiritual writers, Dr. Peers never did develop a narrow viewpoint. His own maturing insight carried him into "our true native land" which lacks national and sectarian boundaries. Late- ly, he ably served as General Editor for Classics of the Contemplative Life.

By his genius, industry, and learning, Dr. Peers has given English speaking

*Newman Press, 1952. Two volumes. Pp. xii, 1-510; xii, 511-1006. \$10 the set.

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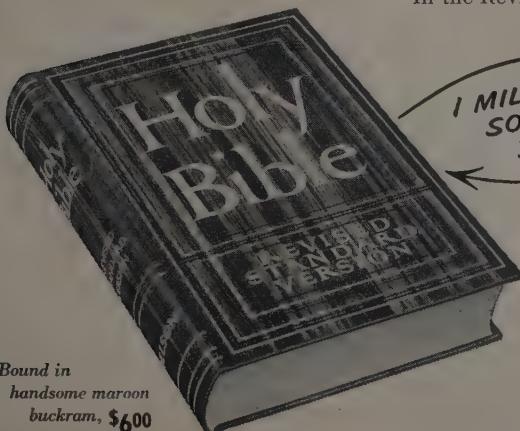
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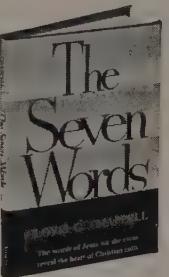
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peoples a valuable body of mystical lore. The Anglican world itself has not felt the full impact of his labors, but so much good seed surely promises a bountiful harvest. Not of least importance, Dr. Peers approached the ideal of a Catholic scholarship which is above either Anglican or Roman classification.

BIBLICAL

Air of Unreality

A COMPANION TO ST. JOHN'S GOSPEL.
By J. Stephen Hart, formerly Bishop of Wangaratta. Melbourne University Press. New York: Cambridge University Press. Pp. viii, 215. \$2.



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The chief value of this offering lies in the often penetrating observations into the meaning of a passage. When the author undertakes technical criticism he is on less sure ground. His solutions to many problems are not likely to commend themselves to scholars of Johannine literature.

Assuming apostolic authorship, to which he devotes a whole chapter, the author proposes a minute chronology of the first three chapters of St. John, less the Prologue, which allows him to date with startling accuracy even the most obscure events. His rejection of both Passover and Pentecost and consequent adoption of Purim as the occasion for the healing of the cripple (chapter 7) fails to convince the reviewer especially since his argument (p. 83) relative to the controversy and discourse which follow the miracle seems to be a very clear defense of Pentecost as the occasion. Followers of the Johannine Passion chronology will be happy to find a defense of St. John's Holy Week dating.

This commentator admits the existence of a problem regarding chapters 15 and 16, which he treats as an intervention under the heading "The Apocalypse of Christ." Unwilling to accept the idea that these chapters might be alternate farewell discourses, Bishop Hart assigns the former to a period earlier in the Ministry, while he allows that the latter might be "itself composite like the address in chapter five" (p. 168).

A more sympathetic appreciation of the place occupied by the Fourth Gospel in the first four centuries of Christian history might have led the bishop to exploit a line of argument suggested by his statement, "No report of an interview or discussion is ever *verbatim*." Development of this line of reasoning could have lent valuable weight to his expositions of the longer discourses of Jesus in this Gospel. A similar judgment may be rendered on his treatment of chapter 21.

On the whole, it must be said that

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The adoption of the thesis of apostolic authorship has drastically limited the possibilities of this book. There is a certain air of unreality in the treatment of the Gospel, because its problems seem to be cleverly handled rather than solved. As a work which purports to assist in "understanding the Gospel" (v), this book gives the impression rather of limiting the stature of a most important Christian document.

JULES LAURENCE MOREAU.

HURCH HISTORY

Glimpse

THE EXPLANATIO SYMBOLI AD INITIANDOS. A work of St. Ambrose. A provisionally reconstructed text, edited with introduction, notes, and translation, by the late Dom R. H. Connolly, Monk of Downside. New York: Cambridge University Press, 1952. Pp. 39. \$2.

In this volume the well-known Roman Catholic liturgical scholar, Dom Connolly, who died in 1948, constructs text of the *Explanatio* from the existing manuscripts (heretofore edited separately) and, by comparison of its style with other writings of St. Ambrose, concludes that "the preacher [of the *Explanatio*] was St. Ambrose himself."

The volume is the last (X) of the Cambridge series, Texts and Studies, which began in 1893. Prepared for publication by the Anglican Canon J. H. Rawley, it has been seen through the press by the Roman Abbot B. C. Butler, and thus is an ecumenical product.

Though primarily a scholar's book, this will interest the general reader also, giving him — either through the Latin (which is often rugged) or the English (or a combination of both) — a glimpse into fourth-century confirmation instruction.

FRANCIS C. LIGHTBOURN.

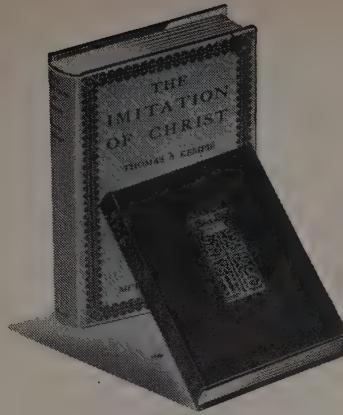
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S PONSORS AT BAPTISM AND CONFIRMATION. An Historical Introduction to Anglican Practice. Macmillan. Pp. xiii, 162. \$2.25.

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Fr. Bailey, who is Central Lecturer, Church of England Moral Welfare Society, and whose earlier work, *The Mys-*



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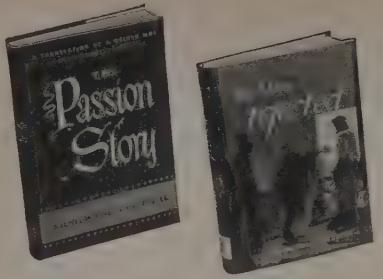
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ter of Love and Marriage was reviewed in THE LIVING CHURCH of June 22, 1952, arranges his material in the present volume in four chapters.

The first chapter traces in 74 pages "The Responsibilities and Liturgical Functions of Sponsors"—origins of whose office are admitted at the outset to be "lost in obscurity"—from the first faint reference in Tertullian (born c. 160 A.D.) down to current Anglican legislation and practice, with a detached note on Eastern Orthodox, Armenian, and Coptic rites.

In the second chapter ("Regulations Concerning Sponsorship") is an interesting account of the prohibition (based on a view of natural procreation as inherently evil) of parents from acting as sponsors for their own children—a privilege they had normally assumed up to the end of the fourth century—and of the principle of "spiritual affinity" (which set up impediments to marriage between "spiritual relations"), with its ramifying elaboration* in the middle ages, its simplification by the Council of Trent, and its repudiation by reformed Anglicanism.

A third chapter traces the history of the various theories of sponsorship. Briefly there seem to have been three: the sponsors represent the child, the Church, or (according to Honorius of Autun and Thomas Aquinas) the clergy (who are "busy with watching over the people generally"). In the fourth chapter is a summary and conclusion.

From Fr. Bailey's careful combing of the evidence sponsors are seen to have evolved from being the personal representatives of the candidate at baptism-confirmation, who vouched for the fitness of adults and made the answers for children and whose duties ended with Christian initiation, to a position as representatives of the Church, whose duties began at the font, and consisted in the oversight of the child's spiritual nurture, including (when baptism and confirmation had become separated) the duty of bringing the child to the bishop.

Another interesting point brought out in this survey is the distinction between "sponsors" and "godparents"—terms usually today regarded as synonymous. Historically, however, the Anglo-Saxon *god-faeder*, the Latin *patrinus*, and the Greek *theios pater*, are all connected in origin with the notion of "spiritual affinity," and indicate a kind of supernatural parentage over and above the purely natural. (The term sponsor carries no such implication.)

Probably the weakest part of the book is the summary and conclusion. Fr. Bailey does, it is true, make certain prac-

*Thus one canon forbids a priest to baptize his own (illegitimate) children, nor may they marry anyone baptized by their father.

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tical recommendations. He would restore the primitive custom (permissible under our American Prayer Book) of having parents act as sponsors for their own children, as a means of emphasizing their "responsibility" for Christian nurture. He suggests also that the liturgical functions of sponsors be made more expressive, and cites an interesting non-Juring baptismal service, which our Liturgical Commission might well consider in relation to Prayer Book revision.

No doubt parents do need to be made more fully aware of their religious duties toward their children, but it seems that there is a value also in having sponsors from outside the family, who can thus more pointedly represent the Church. The possibility of merging the office of godparent with that of legal guardian, while admittedly it would often be difficult in our fragmented society, is one that might be explored. And of course the question is but part of the whole problem of religious education.

None the less, Fr. Bailey's primary purpose is historical, and in this he seems to have succeeded admirably. Not the least informative part of the book is the appendix on the "language of sponsorship," in which the history of the institution itself is seen reflected in the development of its terminology — Latin, Greek, Syriac, Anglo-Saxon, and Armenian.

One cannot close without citing, for its very practical bearing, the last quotation in the book — from *Rationale divini officii* of Belethus:

"The priest ought to lift up the child [from the font] and hand it over into the charge of the godparents. . . . For the priest ought not to leave the child in the water, but ought to hand it over to the godparents. . . ."

FRANCIS C. LIGHTBOURN.

Tracing the Roots

THE CHURCH OF ENGLAND AND THE REFORMATION. By Edgar L. Pennington. New York: William Salloch, 1952. Pp. 111. \$2.

This small volume is a brilliant interpretation of the English Reformation which should be of value, not only to clergymen and teachers, but also, to intelligent laymen as well. The author has combined in his book the two prime requisites of true historical writing: solid fact and sound interpretation.

The introductory chapter traces the roots of the Reformation back as far as the "seeds of discontent" sown at the time of the Norman Conquest, but the main body of the book, composed of the remaining four chapters, is concerned with the reigns of the later Tudors: Henry VIII, Edward VI, Mary, and



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Elizabeth, with the emphasis on Henry and Mary.

The book is valuable, not primarily because it says anything new, but because it condenses, in such an interesting way, so much that is necessary to a real understanding of the period.

Weaknesses are minor, lying primarily in the fact that many quotations are given without documentation, and in some instances, where the author and title are cited, page references are missing. Although one cannot expect an index in so short a work, a selected list of books (perhaps only those referred to in the text) would be a happy addition.

JOSEPH H. HALL, III.

A Rift

THE INDIAN CHURCH OF ST. THOMAS.

By the late E. M. Philip. Published with a supplementary chapter by E. P. Mathew, Advocate, Edavazhikal House, Kottayam, South India, 1950. Pp. xvi, 529. Available from publisher. 10/-, Rs. 7.

THE MALABAR CHURCH AND OTHER ORTHODOX CHURCHES. By the Rev. Fr. I. Daniel, D.D. Haripad, Travancore. Suvarna Bharathi Press, 1950. Pp. 87. Paper, 10/-.

Mr. Philip and Fr. Daniel represent the two parties in the Syrian Church of India — respectively, those who are satisfied with home rule under the Patriarch of Antioch and those who demand independence.

The plea of the former is set forth in *The Indian Church of St. Thomas*, which is an interesting account of the native Indian Christians and of the unhappy divisions which contact with Roman Catholics, Anglicans, and others have introduced among them in modern times. The work was written in 1907, and is now issued with a supplementary chapter covering recent history, including the rift between the "Patriarch's party" and the "Catholicos party."

The Malabar Church and Other Orthodox Churches is a brief account of the Syrian Church of India, from the point of view of the "Catholicos party," which claims autonomy for this Church. It contains also a sketch of the other Churches of the Monophysite, or at least non-Chalcedonian Communion—Syrian, Coptic, Ethiopian, and Armenian — of interest as describing from within both the ancient traditions and modern aspirations of these oriental Churches.

E. R. HARDY.

LITURGY

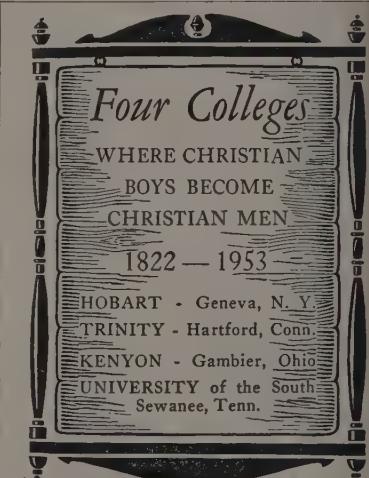
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THE ORDER FOR HOLY SATURDAY
WHEN THE RESTORED VIGIL IS OB-

SERVED. London: Church Literature Association, Altar copy, with music, pp. xi, 64, 7" x 10", red cloth, 25/-; people's copy, words only, pp. 19, 16, 6d (12½% discount on 100 or more).

The new Ordo for Easter Even, authorized a year ago by the papacy, made two notable revisions: (1) the 12 lessons of the Vigil were reduced to four; (2) a renewal of baptismal vows, in the vernacular, was added after the Blessing of the Font. An English version, intended for use in Anglican churches, faithfully translates the Latin Ordo, with but few adaptations.

In this English edition, some of the rubrics are omitted — notably those having to do with vestments, and the directions for use of the Ordo by a single priest without help of deacon and sub-deacon. The renewal of vows is conformed to the baptismal promises of the Prayer Book, though not entirely so. And the brief office of Lauds at the conclusion of the Mass is dropped. The



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ditional musical notation is provided. The book is beautifully printed, and the liturgy service easy to follow.

Those clergy who feel they must follow Rome in all things will doubtless derive this publication with joy. Probably most of those who use it, however, will make their own selections and adaptations of it. It is certainly a pity that the entire baptismal office of the do is not made more nearly conformable to the Prayer Book—inasmuch as many of our parishes do have the administration of Holy Baptism on Easter even.

Also, the Collect, Epistle, Gospel of the Mass, and Litany should be those of the Prayer Book.

MASSEY H. SHEPHERD, JR.

IOGRAPHY

Bishop in Petticoats

ANNAH MORE. By M. G. Jones. New York: Cambridge University Press. Pp. xi, 284. \$5.50.

Who was Hannah More, one is likely to ask when her name is mentioned day. Actually, she was one of the most notable women of that unique period, the 18th century, having lived from 1745-1833. The reasons for contemporary lack of acquaintance with her are early and judiciously set forth in this book, her latest biography.

When Hannah was about 12, her four sisters opened a school for "young ladies" in Bristol, England, and, as Hannah grew older, she seems to have taken over much of the responsibility and always, until the close of the school in 1790, was an innovator of ideas much ahead of her century.

The acquaintances in Bristol gained through the school introduced her to the great in London, where she was received with open arms in literary and cultural society. Her greatest worldly conquest was the king, who requested a copy of her famous couplet poem, *Basileu*, which Hannah laboriously wrote out for him. This did not end her contact with royalty, for she was enjoined to write a tract for the young princess which she did, calling it, *Hints Toward Forming the Character of a Young Princess*.

Hannah wrote tracts for the times at the requests of bishops, for her fame had penetrated so deeply into the reading public that they would buy anything she wrote. Even what she designed most simply for the "vulgar," as she said, she would republish in finer style for the upper crust. Some of her political writings brought her within the notice of currious reviewers, who dubbed her the Bishop in Petticoats."

Her writings brought her immense

By Father Hughson, O.H.C.

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"This book is really a vitally necessary part of the Christian's literary armoury and the reading of it must clear away endless uncertainties from the mind of the reader. It is a fighting book written by a fighter whose knowledge of Good makes him see all the more clearly the machinations of Evil."—*The Vision*. Cloth \$2.00

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profits, and she became a wealthy woman, spending her money lavishly for her schools for the poor, which she laboriously opened in various places around Cheddar. It was in this undertaking that she met the sharpest criticism from her co-religionists. She always remained in word a faithful Anglican, but, like many of her day, she appears not to have grasped the meaning of the sacraments as means of grace. The few forerunners of the Oxford movement could make no dent on Hannah.

In her old age hundreds of visitors swarmed to her home both before and after the death of the other sisters. She was beautiful then, always cheerful, and famous. She cut off Lord Macauley from her will because he championed the Reform Bill. He was the lad whose literary taste she had formed when he came to live with her as a little boy.

The definitive biography of Hannah More has yet to be written, although several lives have appeared during the present century. Dr. Jones' book seems to labor the thesis that she was a woman



RNS

HANNAH MORE
Always cheerful.

of integrity, thus saving her from some of her detractors. But Hannah More needs less apology than interpretation.

The present biography is uneven in style and suggests that more than one hand worked upon the research.

ELIZABETH M. BRYAN.

UNCLASSIFIED

Personal Testimony

POWER OF GOD. By Dom Gregory Dix. Foreword by Gregory Mabry. Morehouse-Gorham. \$1.75.

Under the title, *Power of God*, will be published, February 16th, the Three Hours' addresses that the late Dom Gregory Dix, Monk of Nashdom Abbey, gave at the Church of the Resurrection,

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ew York City, on Good Friday 1951. They are marked by that master touch things spiritual that one expects of in Gregory, combined with a human understanding ("... I do not know that d is strict on theological definitions h the ignorant"), and presented with enetrating directness that must surely have left the original hearers with feeling that they had been brought tle nearer to the foot of Calvary. The addresses are without parade of rning for its own sake, but, where olarly reference illuminates, it is un- itatingly given. Thus the variant ding, *Helion* (sun god) for *Elian Behold, he calleth Elias*") is used to od effect.

FRANCIS C. LIGHTBOURN.

authentic Portrayal

LAHUN: AN AFRICAN ADVENTURE. By Werner Junge, M.D. Translated by Basil Creighton. Putnams, 1952. Pp. 248. \$3.75.

Members of the Order of the Holy Cross who have served in Liberia are naturally interested in this book, which takes its title from the little mission town where Dr. Junge, who came there from Germany, served as staff doctor at the Order's missionary hospital some twenty or more years ago.

Dr. Junge gives a captivating account of his adventures (striking as well as amusing) in that far distant and still primitive missionary field. Here is no gay Germanic pedantry, but a clear and positively sparkling recital of all that Dr. Junge put up with in forward medical work in the Liberian hinterland—including a gripping story of elephant hunting.

The book's locale shifts to Cape Mount on the coast, where the doctor was transferred. The whole picture he presents is an authentic portrayal of what West African mission work is like: its slowness, its enemies, its joys, its successes.

A. A. PACKARD, OHC.

ourfold Test

LOWER ARRANGEMENT FOR CHURCHES. By Adelaide B. Wilson. New York: M. Barrows & Co., Inc., 1952. Pp. 192. \$4.

Flowers used in church should meet the test of suitability, availability, durability (like Rose of Sharon they mustn't go to sleep" in late afternoon if they are meant for an evening service), and suitability, according to Mrs. Wilson (Laurence N.), who is chairman of purchasing and arranging flowers at Grace Church, Newark, N. J., and a past president of the Garden Club of New Jersey. Part I discusses principles of flower

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44"	9.00	8.00	7.50	24"	5.00	4.50
46"	9.50	8.50	8.00	26"	5.25	4.75
48"	10.00	9.00	8.50	28"	5.50	5.00
50"	10.50	9.50	9.00	30"	5.75	5.25
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arrangement in relation to containers ("The usual church vase is perfectly good as an ornament but seldom has merit as a flower holder"), design, color, architecture, etc. Part II consists of 35 halftones, each illustrating the discussion on the facing page of a specific problem.

This reviewer's favorite arrangement (no flowers on altar, but in pots on floor of sanctuary) is lacking, but probably wisely so, for he can find hardly anybody else in America who agrees with him! Yet he would gladly settle for the arrangement in Plate 23.

The book will fill a real need in improving the flower arrangement in churches.

FRANCIS C. LIGHTBOURN.

A Different Approach . . .

MORE POWER FOR YOUR CHURCH. Proven Plans and Projects. By Willard A. Pleuthner. Farrar, Straus and Young, 1952. Pp. xxvii, 408. \$3.75.

The author of this book indicates that it is really not a "reading" book, but a manual or text book for the busy parish priest who needs a new idea, or a different approach to some old problem.

The book demonstrates most effectively many new applications for the tools and materials generally at hand. Nor is it one more book on how to raise money. Many of its most pertinent suggestions are in the purely spiritual field and most pastors could with profit read and digest the chapter "Your Religion in Daily Life," or the one on religious reading.

There are, however, very practical chapters on every member canvasses, tithing, church bulletins, teen-age pro-



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grams, as well as on the various phases of increasing membership and raising money. One of the most compelling chapters is by Bishop Emrich and deals with the virtues inherent in starting a mission. He urges that every parish start some sort of missionary work locally and he doubts the vitality of the religion in

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ly parish that does not care to do this. Bishop Emrich says: ". . . it is clear at the vitality of a movement can ways be gauged by its missionary zeal. people believe that something is true, they want to spread it. . . . When, therefore, we come upon clergy and laity with little missionary interest, we should mind them of what they are really doing. They do not believe in a vital church, and they are willing to give the souls of men over to any dark faith that comes along. . . .

"It is sobering to realize that the productivity of the faith of our parishes will be judged by the manner in which they grasp the missionary task. A vital church is a missionary Church. A believing Church is a missionary Church."

This book is a useful volume in any rectory or parish library, and it should be an additional text in every class on pastoral theology. One of its most useful features is the up-to-date and comprehensive bibliography which is appended.

GEORGE F. WHITE.

round swell

LET THERE BE BREAD. By Robert Britain. Simon & Schuster. Pp. 243. \$3.

This is a timely book that deserves wide reading.

It has been obvious for years that our major enemy is not some foreign power, or even Russia. Our real enemy is hunger, poverty, misery, degradation, the stagnation of the masses of the world," the inequality of status and the terrible inequality of circumstance, the frustration and despair in the lives of millions of people in our world. And there is a revolt against this today, in the name of human dignity. This is the ground well which has been moving through our world for half a century. And the value of the noble Four Point program is that it addresses itself to this basic problem and so helps to make revolt unnecessary by mitigating or removing its causes.

It is to one phase of this vast problem that this book turns. In his Foreword to the book Lord John Boyd Orr, former Director of United Nations Food and Agriculture Organization and winner of the Nobel Prize in 1949, says:

"Peace and plenty go together. There will be no peace in the world as long as half of its people suffer from hunger and poverty, knowing that food in abundance is entirely possible. This book gives the most complete account I have seen of what can be done with modern science to create a world of plenty."

This problem touches all of us, and this book is commended to those who seek avenues of authentic hope. Read in conjunction with Dr. Stringfellow Barr's stirring *Citizens of the World* [see L. C. November 30, 1952], it will

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In Brief

RING UP THE CURTAIN. A Reading List for Lay People of the Episcopal Church, Compiled by a Layman. Available from Miss Ella I. Hummel, 100 W. Johnson St., Philadelphia 44, Paper, single copies, 25 cents; 25 copies, \$6; 100 copies, \$22.

A good selection — and not too frightening — of standard works on the Bible, Church History, the Prayer Book, Christian Doctrine, and the Devotional Life, divided into books to be read "I — At the Start" and "II — Later On."

LIBERIAN PALAVER. By Varian H. Cas- sat. National Council, 1952. Pp. 88. Paper, 75 cents.

One of National Council's series, "Building the Church Around the World," this moving account of the work of the Church in Liberia ("Land of the Free"), with its 24 pages of pictures, should stimulate interest in an important missionary district now making rapid progress under the vigorous and farseeing leadership of Bishop Harris.

It is a pity, though, that the type

of this attractive booklet has to run over on inside of back cover thus marring an otherwise pleasing appearance.

EZEKIEL AND ALEXANDER. By Laurence E. Browne. SPCK,* 1952. Pp. 34. Paper, 3/6.

An attempt, by a professor emeritus of the University of Leeds, to reestablish the unity of the book of Ezekiel and to refer it to the time of Alexander.

THE BIBLE FOR BOYS AND GIRLS. Philosophical Library. Pp. viii, 576. \$3.50.

Selections from King James Version in chronological order, with glossary, index, eight maps, and several color plates. Handy size, attractive format, excellent gift for a child.

F.C.L.

KAREN. By Marie Killilea. Prentice-Hall. Pp. 314. \$2.95

A very unusual book: story of a little girl, mentally alert, but physically handicapped by cerebral palsy (and incidentally about the beginnings and growth of United Cerebral Palsy Association). Also story of normal and happy family life in spite of difficulties — a story of faith, love, and high courage—but above all the story of a little girl so beautifully

*Agents in America: Macmillan.

written that a nine-year-old read it and loved it.

M.V.L.

Notices

Four sermons preached in Trinity Church, New York, by the rector, Dr. Heuss, have been published by Seabury Press: *Do You Want Inward Power?* *Why You Need Christian Grace,* *What We Believe About Eternal Life,* and *The Means of Grace.* Each title, in attractive format with picture of Trinity on cover, sells at \$2.50 for 10 copies, \$21 the 100.

Recent Forward Movement publications, in approximate size of *Forward Day-by-Day*, include *Preparation for Holy Communion*, by Carroll E. Simcox, *The Way to Peace of Mind*, by James Thayer Addison, and these four-page leaflets: *Is God Good? Does It Matter What We Believe? The Art of Living, and Don't Worry.*

Books Received

LORD OF ALL. By John Trevor Davis. Abingdon-Cokesbury. Pp. 175. \$2.50.

FIGHT FOR THE GOOD LIFE. Studies in the Christian Life. By Robert Menzies. Abingdon-Cokesbury. Pp. 173. \$2.

Thanks to the People of the Church —

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- In 1952 up to mid-December, 3933 parishes and missions gave \$314,767.67.
- These Theological Education Sunday offerings accounted for nearly 20% of the total income of the schools that train men for the ministry of our Church.
- Truly "the offering has become a major factor in the solvency of the Church's provision for training its clergy." (Joint Commission report to General Convention).

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL THE DIVINITY SCHOOL OF KENYON COLLEGE, GAMBIER, OHIO; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.; EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST, AUSTIN, TEXAS.

DIOCESAN

ALABAMA—In submitting his resignation as suffragan of Alabama (in order to accept election as bishop of Atlanta) Bishop Claiborne said:

"This has certainly been a difficult decision to make, one that involves saying goodbye to all the good friends and supporters I have throughout Alabama, for whom I will always hold the greatest of affection."

"I am particularly grateful to Bishop Carpenter, under whom I have served in the Alabama diocese, and to the many, my friends in Mobile for their gracious lip and co-operation.

"At the same time, I am looking forward to working once again in the diocese where I grew up as a child and where began my ministry."

At Alabama's recent convention Bishop Carpenter asked for the election of new suffragan, in the event Bishop Claiborne should accept his election as bishop of Atlanta [L. C., February 8th]. Convention authorized such an election by a vote.

Bishop Claiborne, who has served the diocese of Alabama as suffragan bishop since June 29, 1949, was elected bishop

Atlanta on January 14th. He will succeed the late John Buckman Waller, who died October 28, 1952.

LOS ANGELES—Two important decisions were made by delegates to the annual convention of the diocese of Los Angeles on January 28th and 29th.

The division of parish lay schools was moved from the department of Christian education and established as a department in its own right with a seat on the executive council.

At the same time, provision was made for the new department to set standards for such schools, to certify those meeting the standards and withhold or withdraw certification from sub-standard schools.

Calling the time ripe for such a move, the Rev. Kenneth W. Cary, one of the chief proponents of the plan, pointed out that the measure will "allow us to raise standards in the schools already established and make sure that no sub-standard schools are started."

It is believed that the Los Angeles diocese is the first in the country to give this kind of recognition to parish day schools.

THE WOMEN

Women in the Church won a partial victory when the convention voted to allow them to be counted among the number required to establish a mission, or erect a mission to parish status.

However, a broader measure to permit women to sit as delegates to the convention and to be elected to vestries was sent back to committee for further study

and consideration of a formula for proportionate representation.

In his plea for passage of the measure, the Rev. Charles L. Conder pointed out that in the ideal family, responsibilities are assigned according to qualifications. He also told delegates that "I am not afraid of the women, nor of the ability of you men to cope with the women."

In other actions, the convention urged passage of a California senate bill which would permit reading of selected Bible passages in public schools at the discretion of the board of education in each community, and discussed plans for a forthcoming capital fund campaign for \$1,000,000.

DEAN PIKE SPEAKS

The division of parish day-schools sponsored the convention dinner Wednesday night, attended by 500, which was highlighted by the address of the Very Rev. Dr. James A. Pike, dean of the Cathedral of St. John the Divine, New York, who is chairman of the parish day-school committee of the diocese of New York. Dean Pike said that the parochial school curriculum of the Los Angeles diocese is being studied and used as a pattern by Christian education departments of dioceses throughout the country.

N. Y.—The decision eventually to close Trinity Mission House in New York City has been announced by the rector of Trinity Church, the Rev. John Heuss.

The Mission House was organized in 1880, and is supported by the Trinity Church Association, organized that same year for the purpose of carrying Christian social service in the downtown neighborhood. Present building that now houses the Mission House was dedicated in 1888.

Changing neighborhood conditions over the years have resulted in the plan to have the families who still come to the House (now from widely scattered districts in Manhattan, the Bronx, and Brooklyn) become a part of the congregation of Trinity Church.

It is reported that there is an impressive loyalty among families—couples, young people, and children—who keep up their connection with the Mission House. Both Dr. Heuss and Richard M. Coit, secretary of Trinity Church Association, have given assurances that all Mission House operations would be continued until a definite closing date is announced and that then they will be continued at Trinity's parish hall.

DELAWARE — Three schools of religion are being sponsored by the department of Christian education of the diocese of Delaware this year, one each in New Castle, Sussex, and, Kent counties.

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CHURCH GOODS. Handbook for Altar Guilds \$2c; Church Embroidery and Church Vestments; complete instruction, patterns \$7.50. Miss Mackrill, 11 W. Kirke, Chevy Chase 15, Md.

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PRIEST, Catholic, 40, married, desires new parish. Correspondence invited. Reply Box E-836, The Living Church, Milwaukee 2, Wis.

EXPERIENCED TEACHER — Church background—desires position in Church School. Intermediate grades, Choral Music, Speech, Religious Education. Reply Box H-833, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER wants position. Churchman, now in New York area. References. Reply Box W-837, The Living Church, Milwaukee 2, Wis.

PRIEST, married, desires Catholic parish. Standard education, trained voice, good pastor. Reply Box H-838, The Living Church, Milwaukee 2, Wis.

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CHANGES

Appointments Accepted

The Rev. Robert H. Anderson, Jr., formerly rector of Trinity Church, Red Bank, N. J., is now rector of St. Stephen's Memorial Church, Lynn, Mass.

The Rev. Thomas C. Aycock, Jr., formerly assistant of the Church of the Good Shepherd, Rosemont, Pa., will become chaplain of Tulane University and Newcombe College Student Center, New Orleans, on February 15th. Address: 1122 Broadway, New Orleans 18.

The Rev. Dr. William Paul Barnds, who formerly served St. Matthew's Church, Lincoln, Neb., is now rector of St. James' Church, 117 N. Lafayette Blvd., South Bend, Ind. Residence: 438 E. Pokagon.

The Rev. Arthur H. Benzinger, formerly a non-parochial priest of the diocese of Montana, is now in charge of St. Andrew's Church, Walden, N. Y., and St. Andrew's Mission, Montgomery. Address: 15 Walnut St., Walden.

The Rev. Harold O. Boon, formerly rector of St. George's Church, Nanticoke, Pa., will become assistant rector of Calvary Church, New York, on February 15th. Address: 61 Gramercy Park, N., New York 10.

The Rev. Victor S. Burrows, who formerly served St. Peter's Church, New Ulm, Minn., is now rector of Trinity Church, Crowley, La., and St. Luke's, Jennings.

The Rev. Duncan Fraser, formerly non-parochial priest of the diocese of Albany, is now rector of Grace Church, Canton, N. Y., and chaplain of Episcopal students at St. Lawrence University and the New York State Agricultural and Technical Institute.

The Rev. Dr. C. R. Haden, Jr., formerly executive director of the Presiding Bishop's Committee on Laymen's Work, is now dean of Grace and Trinity Cathedral, Kansas City, Mo.

The Rev. E. Paul Haynes, formerly rector of Holy Trinity Church, Madisonville, Cincinnati, will on March 15th become rector of All Saints' Church, Portsmouth, Ohio. Address: 1922 High St. He will continue his work as diocesan correspondent for The Living Church.

The Rev. Harold E. Kocher, formerly rector of St. James' Church, Keene, N. H., is now rector of St. Paul's Church, Dayton, Ohio. Address: 37 W. Dixon Ave., Dayton 9.

The Rev. H. Bernard Lamer, Jr., formerly vicar of St. Paul's Church, Sparks, Nev., is now rector of St. Peter's Church, Albany, Ore. Address: Box 313.

The Rev. William J. Matthers, formerly curate of the Church of the Redeemer, Houston, is now in charge of St. Thomas' Church, Tupper Lake, N. Y., and chaplain at the hospital.

The Rev. Robert H. Owen, formerly in charge of St. Mark's Mission, Crossett, Ark., is now curate of St. James' Church, Baton Rouge, La. Address: Convention at N. Fourth.

The Rev. Paul Saunders, formerly rector of St. Luke's Parish, La Union, New Mex., is now vicar of the new Church of St. Michael and All Angels, 601-8 Montano Rd., N. W., Albuquerque, N. Mex. Mail addressed to him as secretary of the diocese of New Mexico and Southwest Texas should now be sent to the new address.

The Rev. John L. Thompson, III, formerly assistant of St. Mark's Church, Toledo, Ohio, will on March 15th become rector of Trinity Church, Ashland, Ore. Address: Box 342.

The Rev. Edgar L. Tiffany, formerly general preacher and diocesan missionary of the diocese of Western New York, is now rector of Calvary Church, Montgomery, W. Va., and the Church of the Good Shepherd, Hansford.

Resignations

The Rev. Ernest Storer Bartlam, rector of St. Mary's Church, Eugene, Ore., will retire from the active ministry in June.

The Rev. Charles J. Burton, rector of St. Thomas' Church, Buffalo, has retired from active parish work and will reside in the Brent House, Buffalo, where he is house chaplain. Address: 287 W. North St., Buffalo 1. St. Thomas' recently broke ground for the building of a new church. Bishop Scaife paid tribute to the work of Fr. Burton, whom he has appointed his chaplain for life.

The Rev. John C. Hurd, Jr., has resigned as curate of St. Thomas' Church, New Haven, Conn.,

in order to do graduate work at the Yale Divinity School. Address: 266 Bradley St., Haven 10.

The Very Rev. Robert F. Kline, rector of Calvary Church, Wilkes-Barre, Pa., in charge of St. James' Church, Pittston, and dean of convocation of Scranton in the diocese of Bethlehem, retired in January. He will take up residence in Allentown, Pa.

Changes of Address

The Rev. Kenneth E. Hein announced his intention to leave by boat (S.S. Fairiside) from Francisco on January 26th to take up his appointment as senior missionary priest in Japan and representative of the Overseas Department of the National Council.

The Rev. T. V. Morrison, who is serving Paul's Parish, Newport News, Va., has had change in residence from 341 Fifty-Fifth St., Hays Rectory, 6200 Huntington Ave.

The Ven. Lemuel B. Shirley, of St. Paul Church, Panama City, left the Isthmus on January 28th to take part in a special course being given over a period of several months at the Theological Seminary on The Christian Approach to Communism. He was accompanied by Mrs. Shirley. During their stay in New York Shirley may be addressed c/o Mrs. William Humber, 545 W. 158th St., New York 32.

Ordinations

Deacons

Southern Brazil: Max Kersten was ordained deacon on December 14th by Bishop Pithan Southern Brazil at the Church of the Redeemer Pelotas, R.G.S. Presenter, the Rev. Henrique Teixeira Jr.; preacher, the Ven. Nataniel Duval da Silva To. To be assistant of Saviour Church, Rio Grande Address: Caixa 37, Rio Grande, R.G.S., Brazil.

Odilon Silva was ordained deacon on December 28th by Bishop Pithan of Southern Brazil at the Church of the Ascension, Porto Alegre, R.G.S. Presenter, the Ven. Nadir S. de Mattos; preacher, the Rev. Henrique Todt, Jr. To be assistant of the Church of the Redeemer, Pelotas, R.G.S. Address: Felix da Cunha, 425, Pelotas, R.G.S. Brazil.

André Vargas was ordained deacon on December 21st by Bishop Pithan of Southern Brazil at the Church of St. John the Evangelist, Passo Cai, R.G.S., where the new deacon will be assistant. Presenter, the Rev. Ernesto Bernhoeft preacher, the Rev. Libero V. Cordova.

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RETREAT HOUSE Of The Redeemer, 7 E. 95th St., New York City 28; Retreat for Men February 20-23, Fr. Hawkins, O.H.C., conduct. Apply Warden.

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QUIET EVENING FOR WOMEN, S. Clemente Church, Philadelphia, Saturday, February 21 from 5 to 9 P.M. The Rev. Franklin Jean Conductor.

SHRINE

LITTLE AMERICAN SHRINE Our Lady Walsingham, Trinity Church, 555 Palisade Ave. Cliffs Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

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FRANCIS' San Fernando Way
Edward M. Pennell, Jr.
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DENVER, COLO.

ANDREW'S Rev. Gordon L. Graser, v
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Masses: 8, 11; Daily Masses 7:30 ex Mon 10;
Jurs 7; C Sat 5-6
ree blocks from Cosmopolitan Hotel.

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Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
ily ex Sat 7, Sat 12; Prayer Book days 7 & 12
Mon; C Sat 5-6

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
urs & HD 10; C Sat 7-8

ATLANTA, GA.

IR SAVIOUR 1068 N. Highland Ave., N.E.
Masses 7:30, 9:30, 11; Sta & B 8; Mass
ed & Fri 7, 10:30; others 7:30; C Sat 5

CHICAGO, ILL.

BARTHOLOMEW'S Rev. John M. Young, Jr., r
20 Stewart Avenue
7:30, 9, 11 HC; Others posted

EVANSTON, ILL.

LUKE'S Hinman & Lee Streets
Eu 7:30, 9, 11; Ch S 9; Weekdays Eu 7, 10;
so Wed 6:15; Also Fri (Requiem) 7:30; MP
45; 1st Fri Hh and B 8:15; C Sat 4:30-5:30.
30-8:30 and by appt

LIBERTYVILLE, ILL.

LAWRENCE'S Rev. Thomas K. Rogers
7:15, 9:15, 11; HC Wed & Fri 9:15; MP 9,
7:15

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Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
Rev. P. E. Leatherbury, c
7:30, 9:30, 11 & daily

BOSTON, MASS.

SAINTS' (Ashmont Station) Dorchester
Rev. Sewall Emerson, r; Rev. Donald L. Davis
7:30, 9, 11 (Solemn), EP & B 7:30; Daily 7;
ed & HD 10; C Sat 4-5, 7-8

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

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INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

NEW YORK CITY

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Sun 7:30, 8, 9 HC; 9:30 Fam HC, Addr & Ch 5 11,
MP & HC Ser, 4 EP & Ser, Daily 7:30-8 HC; Mat
& Ev, 8:30 & 5 (Choir ex Mon), HD 8:45 Cho HC;
Wed 10 HC

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street

8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service & Ser,
4 Ev, Special Music; Weekday HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Fri 12:10; Church open daily for prayer

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Chelsea Square, 9th Ave. & 20th St.

Daily MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street

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Thurs, and HD HC 12; Wed Healing Service 12

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway

Rev. W. F. Penny, Jr.; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.

Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th St.

Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed); 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS' Rev. Roeliff H. Brooks, D.D.
5th Ave. & 53d Street

Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Cho
Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs,
12:10 Noonday ex Sat

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.

Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8,
Noon Ser EP 5:05; Sat HC 8, EP 1:30; HD & Fri
HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Rev. Robert C. Hunsicker, v
Broadway & Fulton St.

Sun Music Broadcast CBS 9, HC 10; Daily MP
7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by
appt

CHAPEL OF THE INTERCESSION

Rev. Joseph S. Minnis, D.D., v
Broadway & 155th St.

Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5; Int 12; C Sat 4-5 &
by appt

ST. LUKE'S CHAPEL Rev. Paul C. Weed, Jr., v
487 Hudson St.

Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat
5-6, 8-9 & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammon)

Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. Edward E. Chandler, p-in-c

Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45

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Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30;
Healing Service 12 Noon Wed

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, r; Rev. George F. French
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Breakfast),
9 Sch of Religion and Nursery, 11 Nursery;
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily:
MP 8:45, EP 5:30; C Sat 8-9 by appt

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7
ex Mon 10; C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.
Sun: Hu 8 & 9, Mat 10:30, Cho Eu & Ser 11,
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Mon, Wed
& Fri 7, Thurs, Sat & HD 9:30, Ang & P 12, EP
5:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL 362 McKee Pl, Oakland
Sun Mass with ser 9:30; Int & B Fri 8; C Fri 7
& by appt

NEWPORT, R. I.

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Sun HC 8, Family Service 9:15, MP 11; HC Tues,
Fri & HD 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed
9:30 HC; Sat 7:30-8

KEY—Light face type denotes AM, black face
PM; addr, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cho, Choral; Ch S, Church School; c, curate; d,
deacon; EP, Evening Prayer; Eu, Eucharist;
Ev, Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instructions;
Int, Intercessions; Lit, Litany; Mat, Matins;
MP, Morning Prayer; r, rector; Ser, Sermon;
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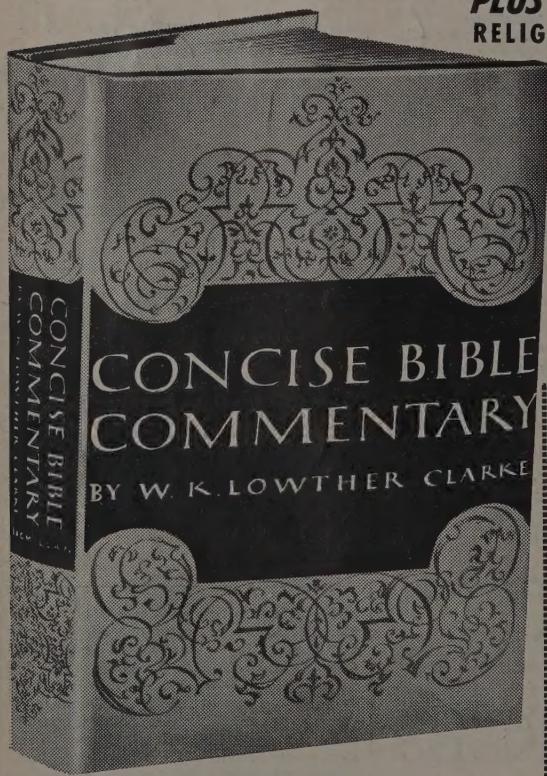
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